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THE
ENGLISH LANGUAGE
AND ITS
EARLY LITERATURE.

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THE
ENGLISH LANGUAGE
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1. Why should we study the origin and history of the English language?

It is matter of interest to every person of intelligence and feeling to know who his ancestors were, what they thought, and how they expressed their thoughts.

Familiarity with their thoughts and their modes of expression must, to some extent, enrich the mind of the student, and fit him better to play his part in the drama of life. The ancient literatures—whether Greek, Latin, or English—preserve for us the winnowed grain of the human intellect, and no man can afford to ignore them.

More than this, there is, as Henry Reed* has well said, “a continuity in a nation’s literary, as well as political, life; and no generation can cast off the accumulated influence of previous ages without grievous detriment to itself.” No force once generated—whether physical or intellectual—is ever lost. The present *character* of a people is largely determined by the character of their ancestors and the circumstances in which those ancestors

* *English Literature*, p. 58.

were developed. The *political institutions* of a people are but the unfolding of a germ implanted centuries ago, and matured by all the influences to which that people has since been subjected. So it is with the *literature* of a people. All the past enters into the present, and makes it what it is. The present will enter into all the future, and give it character. A nation's literary history records the germination and growth, through shade and sunshine, of seeds which were implanted in the soil centuries ago—the development of principles which are as old, to say the least, as the language in which they are to-day embodied. Hence, to apprehend fully the literary character of any age, we must submit ourselves to the formative influences which have made its literature what it is. Thoroughly to understand the dramas of Shakspeare, the essays of Bacon, the poems of Milton, we must go back into the dim and dusty past and learn how Shakspeare, Bacon, and Milton came to think and speak as they did; for no one even of these master minds was sufficient unto himself—they were all, more or less, indebted to the past.

What has been said with reference to English literature is equally true—indeed, rather more true—with reference to the English *language*. In order thoroughly to comprehend and effectively to use the English of the present day, we must study the English of the past—we must know the language not merely in its developed form, but in its germinal principles. Bishop Thomson * notices the fact that, “with increasing cultivation, finer distinc-

* *Laws of Thought*, § 21. In illustration of his meaning, the ablative case denoted in Latin, “cause, manner, means, or instrument,” without minutely discriminating which. But we sharply distinguish between these different relations—appropriating a separate preposition to each. For example: He killed the man *from* envy [cause]; *by* stealth [manner]; *through* treachery [means]; *with* a dagger [instrument]. Compare the use of the same form, in Latin, for the subjective and objective genitive. See the author's *Art of Expression*, p. 21.

tions are seen between the relations of objects, and corresponding expressions are sought for, to denote them ;” and wisely says : “ As the distinctions between the relations of objects grow more numerous, involved, and subtle, language becomes more analytic, to be able to express them ; and, inversely, those who are born to be the heirs of a highly analytic language, must needs learn to *think up to it*, to observe and distinguish all the relations of objects, for which they find the expressions already formed, so that we have an instructor for the thinking powers in that speech which we are apt to deem no more than their hand-maid and minister.”

Now the English is the most highly analytic of living languages ; and hence the duty of educating themselves up to their mother-tongue—of acquiring a practical familiarity with the minute distinctions which have been developed in the course of its history—rests more imperatively on English-speaking students than on those of any other nation.

2. How should we study the English language and literature ?

We propose, then, to consider the origin and development of the English language ; and to approach that subject—as, indeed, it can only be intelligently approached—from an ethnologic and historic point of view.* In studying the philology of a people, we *must*, at the same time, study their ethnology and history. We can have no just conception of English literature unless, as we trace its progressive development, we couple with it the gradual unfolding of English political and social life.†

* See Shedd, *Literary Essays*, p. 41.

† Most of our “English literatures” are at fault just here. They pay more attention to English literary history than they do to English *literature*. At the close of a term’s study a student may be able to enumerate

The necessity for the ethnologic and historic study of the English language is emphasized by the fact that the English is a highly composite language. With reference to this point Max Müller says: "There is, perhaps, no language so full of words evidently derived from the most distant sources. Every country of the globe seems to have brought some of its verbal manufactures to the intellectual market of England."* Unless we take at least a cursory view of the races which blend in the British people, the dialects which contribute to British speech, we can hardly lay claim to any very accurate and thorough knowledge of the language of our fathers. And, without a knowledge of the language, our knowledge of the literature must be, at best, meager and superficial—we may derive pleasure, but we can not derive the utmost profit, from reading.

all of Shakspeare's plays and tell you what Coleridge or Hazlitt, Gervinus or Ulrici, thinks of them, without ever having read a play of Shakspeare for himself. More than this, our "English literatures" utterly disconnect the literary from the social and political history of the land of which they treat. The student of English literature should always have by him a compend of English history, which may be hurriedly consulted on points of prime importance. Miss Edwards's little manual—which can be obtained for twenty cents—is as good as any. The best general history of England, for student use, is, unquestionably, Green's *Short History of the English People*, price \$1.50. Knight's *Popular History of England*, 8 vols., is invaluable; and the American edition costs but \$10.00. Both these histories embody facts, rather than opinions, and do not exclusively discuss military and political complications.

English literature, as ordinarily taught, is one of the driest and most repulsive of studies. It may be made one of the most interesting, by associating the literary with the political and social history of the people; by withdrawing attention from the minute details of literary history, and fixing it only upon salient points; by studying authors, as well as studying about authors.

* On the contributions to our vocabulary from miscellaneous sources, see Morris, *Outlines of English Accidence*, p. 32 sq.

3. Into what three families are the languages and races of mankind divided?

The races which people the earth, and the languages which they speak (for race and language, be it understood, go ever hand in hand), have been divided into three great families :

THE INDO-EUROPEAN.

THE SEMITIC.

THE ALLOPHYLIAN, or TURANIAN.

This classification by no means meets the demands of modern linguistic science ; since the Allophylian is a mere aggregation of all languages that are *not* Indo-European or Semitic, without especial regard to their characteristics. It is, however, sufficiently exact for our present purpose.*

4. Characterize the Semitic family; the Allophylian family.

The Semitic family is so named from Sem, or Shem, the son of Noah. It embraces the Arabian, the Hebrew, and the Aramæan ; the latter of which is sub-divided into the Syriac and the Chaldee. All these languages are characterized by triliteral roots (or roots composed of three consonants), and by great simplicity of construction.

The name *Allophylian* is derived from ἄλλος (another) and φυλή (race). It means, therefore, “the rest of mankind.” *Turanian* is derived from Tur, one of three brothers from whom, in Persian legend, the race is said to be descended. It is impossible to characterize the languages of this family. The claim that they are all in the “agglutinative” stage † is without foundation.

* For a more minute classification, see Morris, *Outlines of English Accidence*, pp. 7-12. Cf. Johnson's *Encyclopædia*, article “Man.”

† See the author's *Art of Expression*, p. 18.

5. State and illustrate the points of distinction between these three linguistic families.

With reference to language, which afforded the original basis for the classification that we have indicated, the Indo-European, Semitic, and Allophylian families are distinguished from each other :

1. By a difference in those roots which express ideas that are common to every people. Thus we find great similarity between those words that express the maternal relationship, so long as we keep within the bounds of the Indo-European family of languages—a similarity which is due not so much to the derivation of one language from another, as to their descent from the same parent stock. E. g. :

<i>Sans.</i> matri.	<i>Ger.</i> Mutter.
<i>Pers.</i> mâder.	<i>Icl.</i> môdhir.
<i>Gr.</i> μήτηρ.	<i>Eng.</i> mother.
<i>Lat.</i> mater.	<i>Irish.</i> mathair.
<i>It. Sp. Port.</i> madre.	<i>Lith.</i> moter.
<i>Fr.</i> mère.	<i>Sclav.</i> mater.

The moment we pass into the Semitic family of languages, we find a different root to express this idea. E. g. :

<i>Heb.</i> eymm.	<i>Arab.</i> umm.
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Passing, again, into the Turanian family of languages, we find still a different word for “mother.” E. g. :

<i>Turk.</i> ana.	<i>Hung.</i> anya.
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2. By a difference in inflections. Compare the frequent Indo-European plural termination in *s* with a connecting vowel (*Sans.* bhrâtar-as, *Lat.* fratr-es, *Eng.* brother-s) with the Semitic plural termination in *îm* (*E. g.*, cherub, cherub-im).*

* *The Student's Handbook of Comparative Grammar*, by Rev. Thomas Clark, A. M., will afford copious illustrations of the similarity which pre-

3. By a difference still more marked and decisive (but which it is very difficult to illustrate to one unfamiliar with a Semitic or Allophylian tongue) in the structure of sentences and the general character of the languages.*

6. To what extent may we expect to find points of resemblance between the different linguistic families, or points of diversity within a single family; and why?

Of course, the languages spoken by these different families will resemble each other in some degree; for all have been shaped and molded by minds similarly constituted, † and all are uttered by the same organs of speech. This similarity will be especially marked in onomatopoeitic roots—or words which originated in the imitation of a sound (cf. the Eng. *hum* with the Heb. *h^{ah}m^{ah}*, which has the same meaning); and in words which seem to have originated in the natural fitness of certain sounds to express certain ideas (cf. the Gr. *ἵστημι*, the Lat. *stare*, the Ger. *stehen*, the Eng. *stand*, with the Heb. *s^{ah}th^am*, and *s^{ah}taⁿ*—which have substantially the same meaning).

Of course, between the members of each family there will be—owing to the differing circumstances in which they have been developed—many and striking points of difference. ‡ Thus, between the Gr. *ἄνθρωπος*, the Lat. *homo*, and the Ger. *Mann*, there seems to be no affinity whatever; but each is modified in the same way—that is, by *s* with a connecting vowel—to express possession.

vails, both in roots and inflections, within the bounds of the Indo-European family. Cf. Parkhurst, *Analysis of the Latin Verb*.

* See Tancock, *English Grammar*, p. 3. The student may get some idea of what is here meant, by contrasting the complicated and inverted sentences of the Latin and the Greek (and even of the German, with its separable prepositions) and the simple, straight-forward structure of the English Bible, which is largely influenced by the Hebrew.

† See the author's *Art of Expression*, p. 7.

‡ See the author's *Art of Expression*, p. 8.

Some of the most striking points of difference between the languages of the Indo-European family have been so systematized, by linguistic science, as to afford new and most striking proofs of kinship. No better illustration of this fact can be found than is afforded by "Grimm's Law," which is of especial interest, and no little practical importance, to the student of English.

7. State and illustrate "Grimm's Law."

For our present purpose, we may divide the Indo-European languages into three classes :

1. The Sanskrit, Greek, Latin, *etc.*
2. The Low-German languages—e. g. Anglo-Saxon, English.
3. The High German—represented by the modern German.

There are three classes of mute consonants :

- | | | | |
|--------------|----------------|----------------|----------------------|
| 1. Labials— | π (p) ; | β (b) ; | ϕ (f, ph or v). |
| 2. Palatals— | κ (k) ; | γ (g) ; | χ (ch or h). |
| 3. Dentals— | τ (t) ; | δ (d) ; | θ (th). |

These mutes
are also classi-
fied as :

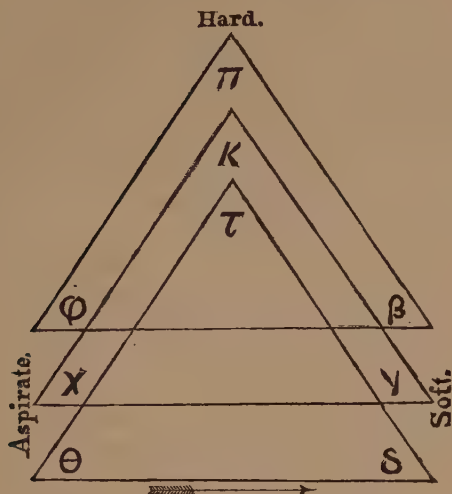
}	1. <i>Hard.</i>	2. <i>Soft.</i>	3. <i>Aspirate.</i>
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The following diagram introduces these letters so arranged as to illustrate our topic to the best advantage.

Now Jacob Grimm has given his name to a law which reduces to system the variation of mute consonants between the same roots in different languages of the Indo-European stock. This law is stated as follows by Clark.*

1. Where in the first division of the Indo-European languages (e. g. the Latin) a word has a soft mute : in the second (e. g. the English), it has the corresponding hard ; in the third (i. e. the High German), it has the corre-

* *Comparative Grammar*, p. 70 sq.



sponding aspirate. E. g. *Odi*, hate, *hassen*—the *th* being softened to a sibilant.

2. Where in the first division of languages a word has a hard mute : in the second, it has the corresponding aspirate ; in the third, the corresponding soft. E. g. *Tres*, *three*, *drei*.

3. Where in the first division of languages a word has an aspirated mute : in the second, it has the corresponding soft ; in the third, the corresponding hard. E. g. *θύρα*, *door*, *Thür*.

That is : the Germanic languages in general have pushed forward one step from the older forms ; the High German has pushed forward two steps.* In passing from the Latin or Greek to the English, you traverse one side of our diagram in the direction indicated by the arrow-head ; in passing from the Latin or Greek to the German, you traverse two sides.

* See Whitney, *Language and the Study of Language*, pp. 97, 98.

This law applies only to the mutes ; has reference to *sounds*, not *signs* ; and is by no means without exceptions. The changes which it systematizes are not the result of phonetic decay, which always proceeds from the hard to the soft sounds, while here the process is as often reversed. The law—as we have already intimated—strikingly illustrates the kinship between the Indo-European languages by showing that, where they most decidedly differ, it is in accordance with a regular system.*

A few more illustrations are given—premising that the changes indicated are imperfectly exemplified in the modern German, which, though descended from the old High German, contains many Low German elements ; and that many linguistic changes, besides those covered by “Grimm’s Law,” have taken place in the words selected for illustration.

ILLUSTRATIONS OF GRIMM’S LAW.

<i>Latin and Greek.</i>	<i>English.</i>	<i>German.</i>
pes—ped-is,	foot,	Fuss.
doc-eo,	teach,	zeig-en.
gen-us,	kin,	[chuni].
cannab-is,	hemp,	Hanf.
θήρ,	deer,	Thier.
καρδ-ία,	heart,	Herz.
ὕδωρ,	water,	Wasser.
dens—dent-is,	tooth,	Zahn.
septem,	seven,	sieben.
jug-um,	yoke,	Joeh.

* For a fuller statement and analysis of the law, see Max Müller, *Science of Language*, second series, p. 213 sq. For popular statements, see Morris, *English Accidence*, p. 13 sq., *English Lessons for Eng. People*, pp. 42–45. For the law put in its most portable form, see March, *Study of Eng. Lang.*, p. 115. The original statement is to be found in Grimm, *Deutsche Grammatik*, v. i., p. 584, *Geschichte der Deutschen Sprache*, v. i., pp. 392–434.

ILLUSTRATIONS OF GRIMM'S LAW—(*Continued*).

<i>Latin and Greek.</i>	<i>English.</i>	<i>German.</i>
turb-a,	thorpe,	Dorf.
fag-us,	beech,	
fui,	be.	
pisc-is,	fish.	
qui,	who (A. S. hwa).	
δέμ-ις,	doom.	
κυριακή,	church.	
πῶλ-ος,	foal.	
φέρω,	bear.	
	thine,	dein.
	dance,	Tanz.
	lewd,	Leute.

8. Explain the significance of the epithets "Indo-European," "Aryan"; and indicate, in a general way, the character and extent of the people to whom they are applied.

It is with the first only of the great linguistic and ethnologic families which we have recognized, that we have now to do—the *Indo-European*, so called because it had its earliest known abodes on the banks of the Indus, whence it has overspread the greater portion of Europe. Instead of *Indo-European*, this is sometimes called the *Aryan* family; because the progenitors of the family are supposed (though without sufficient proof) to have called themselves *Arya*, or noble-born.*

We prefer to use the term "Aryan" as a convenient designation of the prehistoric parent-stock, from which the existing representatives of this family of languages are descended; while we term the historic representatives of the family "Indo-European." The *Aryans*, then,

* Compare the epithet *Aryan* with the Latin *arare* and O. E. *ear* (Gen. 45 : 6) both meaning "to plough." See Oliphant, *Sources of Standard English*, p. 1.

may be conceived of as living, in prehistoric times, just east of the Caspian Sea, and as being the progenitors of the modern *Indo-European* nations.

The Sanskrit—confessedly the oldest of the Indo-European languages—affords conclusive evidence that, at a very early period, the Aryan race had passed out of the nomadic condition, were familiar with agricultural pursuits, and had made considerable progress in civilization.* The historic nations of Indo-European descent are characterized, to an exceptional degree, by intellectual vigor and remarkable for that spirit of activity and enterprise which has made them the masters of the known world. A single branch of this widely-spread family (the Indic) includes dialects as widely separated as the Sanskrit of the Vedas and the gibberish of our strolling Gipsies † ; while all the difference that can be claimed between the Bengali and the English is that they are different branches of the same parent stock.

9. Mention the various linguistic branches of the Indo-European family.

The following may be accepted as a linguistic classification of the INDO-EUROPEAN FAMILY :

1. *The Indic*—preserved in the Sanskrit of the Vedas and represented to more modern times by the Pâli (or sacred language of the Buddhists), the Bengali, etc.

2. *The Iranic*—to which belong the Zend, preserved in the Avesta (or sacred books of the Persians) and the old Persian.

3. *The Keltic*—possibly equal in antiquity to either of those already named. Some of its more prominent subdivisions are to be noted hereafter.

* See Morris, *Outlines of English Accidence*, pp. 9–11.

† Who are emphatically *not* Egyptian in race or language.

4. *The Hellenic*—including the various dialects of Greece.

5. *The Italic*—of which the Latin is the most prominent representative (though it includes the Oscan, Umbrian, etc.); and which is represented to-day by what are called the Romanic languages—e. g., Italian, Spanish, Portuguese, and French.

6. *The Teutonic*—which will be subsequently discussed.

7. *The Lithuanic*—which formerly occupied a narrow district extending from the Gulf of Finland to the confines of Poland. Its modern representatives are found in Livonia, Courland, and (according to De Quatrefages*) in Prussia; though the language of the Prussians is Teutonic, and they are at the head of the German confederacy.

8. *The Slavonic*—represented by the modern Russian.†

10. What is the basis of the affinity which exists between the Indo-European languages; and how were they disseminated over Europe?

These groups of languages owe their affinity—as has already been remarked—not to the fact of derivation from one another; but to the fact of common derivation from an extinct language to which the term “Aryan” may, perhaps, be applied, and of which the Sanskrit may

* *The Prussian Race.*

† This classification, it will be seen, covers most of the races and dialects of modern Europe. The most notable exceptions are the Turks and Hungarians, who are confessedly of Allophylian stock; the Lapps and Finns in northern Europe; the Basques, and possibly the Skipetar, or Albanians, in southern Europe—who are supposed to be remnants of ancient races on whom the Indo-Europeans encroached. The Etruscans would, by many, be placed in the same category.

be accepted as the immediate representative. The languages descended from this parent-stock were disseminated by several successive waves of migration, which swept, in the prehistoric age, from the orient, the mysterious cradle-land of our race, over the continent of Europe. The first of these—judging from the present distribution of races—may have been the *Keltic* wave, which, dividing in Scythia (to reunite, it may be, in Britain), hurled a part of its torrent across the continent of Europe; while another portion swept along the northern coast of Africa, and made its way across the modern Straits of Gibraltar, into Spain.*

The *Italic* and *Hellenic* waves—so closely allied as to be called, by some, the Italo-Hellenic—followed, eddying down into the south of Europe.

Then came the *Lithuanic* and the *Teutonic* irruptions, sweeping their Keltic, Italic, and Hellenic predecessors to the extreme western and southern limits of the continent.

Yet again, from the teeming womb of the east, came the *Slavonic* race, spreading over the broad expanse of eastern Europe.

11. To what race did the earliest known inhabitants of Britain belong? What of the character and early European seats of that race?

It is pretty generally conceded that the original inhabitants of Britain belonged to the Keltic race—brilliant, generous, and brave; but fickle, credulous, and over-impulsive—which was found, at the beginning of the Christian era, as widely dispersed as Galatia on the east and Gallia on the west.† Some maintain that the Kelts sup-

* See Nicholas, *Pedigree of the English People*, p. 37.

† Cf. the names Galatæ and Keltæ; and note the similarity in point of character between the Galatians to whom Paul wrote and the mercurial French or Irish of to-day—both the latter being of Keltic stock.

planted in Britain a still more ancient race,* but this theory is supported by scanty evidence ; and no one claims that the earliest *known* inhabitants were indigenous to the island. Their affinity to their Gallic neighbors is too marked to admit that conjecture. They were, unmistakably, kith and kin to the Gallic Kelts.

12. What indications have we respecting the time when the earliest known inhabitants of Britain crossed from the main-land ?

They must, then, have crossed from the main-land to Britain. But when ? Evidently at a period when the art of making and using boats had made some progress ; for the English Channel at its narrowest point is 20 miles wide, and very rough—therefore, not at a very early period, we may be sure, in the life of a race which sprang from the heart of Asia. Yet not at a very recent period in the prehistoric life of man ; for in the valley of the Clyde, near Glasgow, rude canoes have been found twenty-six feet above the highest point which the river now attains, and apparently raised by the gradual emergence of the land.† Further : in some of the sepulchral mounds, of northern Britain, only implements of stone are found, but, in the days of Herodotus (b. 484, d. 424 B. C.), southern Britain furnished the world with tin, and must, it would seem, have known the use of bronze, for the manufacture of which tin was so eagerly sought.‡ It is

* See Pearson, *England during the Early and Middle Ages*, vol. i., p. 2.

† See Hugh Miller, *Popular Geology*, pp. 59, 60.

It ought, perhaps, to be said that geologists are agreed that the Straits of Dover are of comparatively recent formation, and that Great Britain was formerly a part of the main-land. The same convulsion may have formed the straits, and elevated northern Britain. We all know, however, what the geologist's "comparatively recent" means.

‡ The earliest classical notice of Britain, *eo nomine*, is in Aristotle (b. 384 B. C.), who says : "Not a few small islands, around the Britannic

highly probable (and, indeed, not wholly unsupported by historic evidence*) that long after the inhabitants of southern Britain had learned, from the neighboring tribes on the continent, the art of working in metal, those who dwelt in the rugged and barren fastnesses of the north still made use of the rude implements of the stone age.† Though Great Britain is barely 600 miles in length, communication between the north and the south must, at the time of which we are treating, have been tedious, slow, and infrequent.

13. Give a classification of man with reference to the implements which he employs, and indicate the nature of the inferences to which this classification gives rise.

The stone age, we must remember, is, in the case of any given people, an age of relative barbarism—not of absolute antiquity. The North American Indians were, when this continent was discovered—not yet 400 years ago—in the stone age. Indeed, implements of stone are in use by various tribes on the American continent to-day. It is not safe, therefore, to infer (as has been too frequently done) that because a people used implements of stone, they lived a long time ago. All that can be safely affirmed is, that, in emerging from savagery to civilization, every people use :

1. Implements of stone, { a. Palæolithic.
- { b. Neolithic.
2. “ “ bronze,

isles and Iberia, encircle, as with a diadem, this earth.”—*De Mundo*, § 3. Herodotus calls the tin islands “Cassiterides.”

* See *Dio Cassius*, as quoted by Latham, *Ethnology of British Islands*, p. 56 sq.

† Some maintain that the stone implements found in Britain belong to an older race whom the Kelts supplanted, while the bronze implements were introduced by Kelts. See Keary, *Dawn of History*, p. 86.

3. Implements of iron,
4. “ “ steel ;*

and that those who used implements of stone, whenever they may have lived, had just entered upon the process of civilization.

As the result of our inquiry respecting the time when the British Islands were first peopled from the main-land, we can only answer : neither very early nor very late in the prehistoric life of Europe.

14. Give a classification of the Keltic inhabitants of Britain, and indicate their abodes at the dawn of authentic history.

While it can hardly be matter of reasonable question † that the inhabitants of Britain, at the time when they come within the scope of history, belong, as a whole, to that Keltic race which is found, at the same period, in France between the Seine and Garonne, in Switzerland, and, with some admixture, in Belgium,* we must discriminate the early inhabitants of Britain into at least two classes :

First, the *Kymric Kelts*, inhabiting the southern por-

* See Horace, *Satires*, B. 1, S. 3, L. 99 sq. Clodd's *Childhood of the World* is very well worth the student's perusal just here. Also De Quatrefages's *Natural History of Man*, and Keary's *Dawn of History*.

† The fact has been questioned on craniological grounds—the skulls found in the sepulchral mounds of northern Britain being of the Teutonic rather than the Keltic type. See Latham, *Ethnology of British Islands*, p. 26 sq. For illustrations of the different types of skulls, see Nicholas, *Pedigree of the English People*, p. 519. There can be no question that northern Britain received, at a very early period, a considerable infusion of Norse (*i. e.* Teutonic) blood. The fact that the northernmost county of Britain is called south-land (Sutherland) is conclusive on that point.

‡ Prichard and Latham regard the Belgæ as Kelts ; but the fact is not unquestioned. Sir F. Palgrave thinks at least one third of the Kymric vocabulary consists of roots common to the Belgic. See Nicholas, *ut supra*, p. 42.

tion of Britain and speaking, at the dawn of history, a language which had marked affinities with that of Armorica or Brittany. The modern representatives of the Kymric Kelts are the Welsh.*

Secondly, the *Gaelic Kelts*, occupying the northern portion of Britain and the whole of Ireland, and differing both in language, appearance, and culture from the Kymri. They are represented, to-day, by the "wild Irish" and the Highland Scotch.

Prominent among the somewhat numerous subordinate varieties of the Keltic race † which were found in Britain, may be mentioned the *Cornish*, who are, in race and language, to be closely associated with the Kymri or Welsh Kelts; and the *Manx* (or inhabitants of the isle of Man) who are Gaelic with a strong infusion of Norse.

15. What views are suggested with reference to the origin and affinities of the Scots and Picts?

The Scots and Picts, whose names appear quite frequently in the history of Saxon England, are most commonly regarded as subordinate variations of the Keltic race—the *Picts* having made their way into the highlands of Scotland from southern Britain at an early period; and the *Scots* having entered the region to which they gave their name from Ireland, which was the original

* It is said that the peasantry of Brittany and Wales would, at the present day, have little difficulty in understanding each other. This may be due in part, however, to migrations into Brittany from Wales at the time of the Saxon invasion of England.

† Morris (*Outlines of English Accidence*, p. 7) gives the following classification:

KELTIC.	{	CYMRIC.	{	1. Welsh.
			2. Cornish.	
			3. Bas-Breton.	
	{	GADHELIC.	{	1. Erse—Irish.
			2. Gaelic—Highlanders.	
			3. Manx.	

Scot-land. The *Scots* are regarded, therefore, as of Gaelic and the *Picts* of Kymric origin.*

16. What theories have been suggested to account for the dialectic and ethnologic variations of the British Kelts?

Several theories have been suggested to account for the dialectic and ethnologic variations of the British Kelts.† Some have supposed that Britain was originally settled by Gallic and Ireland by Iberian (or Spanish) Kelts;‡ and that the latter, passing to the north of Ireland and crossing into Scotland, drove the Gallic Kelts, who first settled in Britain, southward, and thus established that relation of the Gael to the Kymri which we notice at the dawn of authentic history. Upon this theory, the Kymri were Gallic, and the Gael, Iberian Kelts; and the differences

* *Ben*, the Kymric name for mountain, is of frequent occurrence in Scotland. Cf. Ben Lomond, Ben Nevis.

Aber is Kymric, *inver* is Gaelic, for "a confluence of waters." To the east of a line drawn obliquely across Scotland from N. E. to S. W. we find such names as Aberdeen, Aberfoil, etc., indicating the presence of the Kymric or Pictish Kelts. To the west of that line, we find such names as Inverary, Inverness, indicating the presence of the Gaelic or Scottish Kelts. See Kemble, *Saxons in England*, vol. ii., pp. 4 and 5.

The Picts were also called Caledonians, from the Welsh *Kelyddon*, allied to *Galatæ*, *Keltæ*.

Llægria, the name used by the Welsh bards to denote England—and, indeed, the Welsh name for England at the present day—is derived from the Llægrians, a Kymric tribe who came from the valley of the Liger (modern Loire) and settled in southern Britain. The *Brython* (Briton), of similar origin and connections, settled in the north of England, to which they gave their name. See Nicholas, *Pedigree of English People*, pp. 56–57.

† See Morley, *Writers before Chaucer*, pp. 158–159.

‡ The old Irish annals lend some credence to this theory, since they pretty distinctly assert the Spanish origin of the Irish Kelts; but who shall vouch for the old Irish annals? The long and tempestuous voyage which this theory imposes upon the Iberian Kelts is sufficient reason for rejecting it, if any other reasonable theory can be suggested.

which distinguished them had been measurably established before their settlement in Britain.

A more plausible theory is, that the first Keltic inhabitants of both Britain and Ireland came from the neighboring coasts of Gaul, and were homogeneous in race and language;* and that—when the Kelts of the British Islands and those of the continent had, in the lapse of centuries, assumed a different type of language and culture, through the different circumstances in which they were developed—another immigration took place from the same quarter, and thus the Kymri encroached upon the Gael.

17. Characterize the Kymric Kelts, at the time of the Roman invasion, with reference to arts, arms, government, and culture.

It was with the Kymric, or, as Cæsar calls them, the Belgic Kelts that that renowned conqueror came in contact at the time of the Roman invasion of Britain, and he found them no such “painted savages” as they are depicted in some of our school histories. † Whatever may be true of the inhabitants of *northern* Britain, the *southern* portion of the island had long held commercial intercourse with the continent, possessed a gold and bronze coinage of its own, ‡ was familiar with the mechanic arts, and so formidable, by reason of its implements of war and the spirit with which they were wielded, that Cæsar re-

* Cæsar (*de Bello Gallico*, B. 5, ch. 12) seems to support the latter theory by the statement that “the interior of Britain is inhabited by those who are recorded to have been born in the island itself, whereas the sea-coast is in the possession of immigrants from the country of the Belgæ, brought over for the sake either of war or plunder.”

† See the evidence on this point adduced by *Nicholas, ut supra*, pp. 63–75, 86. But, *per contra*, see Rawlinson, *Origin of Nations*, p. 132 sq.

‡ On the ancient British coinage, see the *Monumenta Historica Britannica*, vol. 1, p. CLI. sq.

garded these "rude barbarians" as more than a match for his heavy-armed infantry.*

With respect to government, Britain, during the Keltic period, may fairly be regarded as broken up into a host of petty principalities, whose swords were freely turned against each other in the absence of a foreign foe. † Pearson (*England during the Early and Middle Ages*, v. 1, p. 12) says : "The clan, in the time of Cæsar, seems to have been the political unit, and the general state of the country may be best described as a federal anarchy."

With reference to culture, the testimony of Cæsar (*De Bello Gallico*, B. 6, ch. 13), that Britain was the seat of the Druidical religion, and that persons residing in Gaul went thither to receive instruction in its mysteries, is worthy of notice. Despite the bloody rites of the Druids, the moral precepts which they inculcated would seem to have been comparatively pure. They certainly recognized—though under the guise of transmigration—the immortality of the soul, at a time when that doctrine was matter of doubtful speculation to the Roman Cicero. ‡

18. Mention the leading names and topics in the early Keltic literature of Wales.

The discussion of the early Keltic literature is somewhat foreign to our present purpose ; and yet, both in its Welsh and Irish branches, it is worthy of that careful study which it is coming to receive.§

The oldest existing Welsh manuscript—the Laws of

* *De Bello Gallico*, B. 5, ch. 12.

† The form of government is said to have been regal ; but they had too many kings—eight, for instance, in the little county of Kent.

‡ See Lucan's *Pharsalia*, as cited by Nicholas, p. 85.

§ Matthew Arnold's *Celtic Literature* will, perhaps, give the general student all the information that he will care to have on this point ; and is a thoroughly enjoyable book.

Howel Dhu, or Howel the Good—can not be assigned to an earlier date than the beginning of the twelfth century; while the oldest existing Irish manuscript is that of the Psalter of Cashel—a collection of bardic legends compiled, probably, toward the close of the ninth century. But the descendants both of the Kymri and the Gael claim a very much higher antiquity for the materials which are embodied in these works. Thus, the laws of Howel Dhu—which are vastly in advance of the legal code of other nations during the middle ages—are assigned to 950 A. D.

With reference, more specifically, to the literature of Wales* (or the Kymric literature), the claim of Geoffrey of Monmouth, that, in compiling his Latin history of Britain, in the twelfth century, he made use of an earlier Welsh original, is very generally conceded.† The Welsh Triads—a series of verses disposed in groups of three, and associating together three persons, three events, or three moral precepts—are of uncertain date. They unquestionably contain much modern material; but the origin of the series is ascribed to the Druids, and the antiquity of many of these unrhymed triplets is as indisputable as the beauty and purity by which they are characterized.‡ The names of the Welsh bards, Aneurin, Taliesin, Merlin, and

* On the Welsh literature, see Morley, *Writers before Chaucer*, pp. 198–217, 648–659.

† See Pearson, *ut supra*, vol. i., p. 621.

‡ See Nicholas, *ut supra*, pp. 82–83. We subjoin a few specimens:

“By three things shall a person be quickly known: by what he likes, by what he dislikes, and by such as like, or dislike, him.”

“The three characteristics of godliness: to do justice, to love mercy, and to behave humbly.”

“Three things which can not be brought under discipline of strict law and order: love, genius, and necessity.”

“There are three actions which are divine: to succor the poor and feeble, to do good to an enemy, and courageously to suffer in the cause of right.”

“The three foundations of wisdom: youth to learn, memory to retain what is learned, and understanding to put it rightly in practice.”

Llywarch Hên, whose reputed works are still extant,* though in manuscripts of comparatively recent origin, are commonly referred to the sixth century. The collection of tales called the *Mabinogion*, made accessible to the English public by Lady Charlotte Guest, claims an antiquity nearly as great as the bardic songs, and evidently embodies very ancient material.†

The subject which chiefly enlists the sympathies of the Welsh annalist and poet, from the days of Geoffrey of Monmouth to the present time, is the exploits of King Arthur and the Knights of the Round Table—a theme that has proved especially fruitful to the mediæval and modern literature of many lands.‡ It has been the dream of English poets, from Milton to Tennyson, to make the story of King Arthur and his knights the basis of a great English epic. That ideal has been best and fullest embodied in Tennyson's *Idyls of the King*. But the *Idyls of the King*—despite their many beauties—are no proper epic. Indeed it may be questioned whether the story of King Arthur and his knights possesses sufficient unity to form the theme for an epic; and, further, whether English literature had not outgrown the possibility of an epic even in Milton's day.§

“The three priorities of being—which are three necessities of Deity: power, knowledge, and love; and from the union of these three are strength and existence.”

Cf. the parallelism of the Hebrew poets in Psalms 1:1, 19:4, etc.

* See Llywarch's address to his crutch in Matthew Arnold's *Celtic Literature*, p. 155.

† See Matthew Arnold, *ut supra*, p. 61.

‡ A good idea of these legends—with which every student of English should be reasonably familiar—may be gained from Bulfinch's *Age of Chivalry and Legends of King Arthur*, or Mallory's *Morte d'Arthur*—with which compare Morley, *ut sup.*, pp. 562–573, and the article on Arthur by Herbert Coleridge in Macmillan's *Morte Arthur*.

§ Milton's *Paradise Lost* was first planned as a drama and is really one still. See Sotheby, *Rambles in Elucidation of Milton's Autograph*, p. 67 sq.

19. What was the character of the early Keltic literature of Ireland; and what was the period of Ireland's greatest literary glory?

With reference to the early Keltic literature of Ireland,* it may be remarked that the Irish claim to have had a succession of bards, similar to those of Wales, from the earliest settlement of the island; and produce fragments of their songs, which are assigned to the fifth century after Christ. They possess, also, a series of annals—which are of slight historic value,† but of great interest to the student of language—of which the oldest are those of Tigernach, who lived in the latter part of the eleventh century. The Keltic literature of Ireland would seem to possess less power and brilliancy than that of Wales. It was certainly less fortunate in its choice of themes, and its influence upon the literature of succeeding ages is less distinctly marked. The period of Ireland's literary glory dates from her reception of Christianity, and is characterized by the use of the Latin rather than the Keltic tongue. From the middle of the fifth century to the close of the ninth, the influence of Ireland in the European world of

* See Morley, *ut sup.*, pp. 170–192.

† Latham, *Ethnology of British Islands*, p. 132 sq., says: "Whoever reads Dr. Prichard's account of the contents of the earliest [Irish] chronicles, consisting, among other matters, of an antediluvian Cæsar; a landing of Partholanus, with his wife Ealga, on the coast of Connemara, 12 years after the deluge and on the 14th of May; the colony of the Níemidh, descendants of Gog and Magog; the Fir-Bolg from Thrace; the Tuatha de Danann from Athens; and, above all, the famous Milesians, among whom was Níall, the intimate of Moses and Aaron, and the husband of Scota the daughter of Pharaoh, will soon satisfy himself that, with the exception of a little weight which may possibly be due to the prominence which the Spanish peninsula takes in the several legends, the whole mass is so utterly barren in historical results that criticism would be misplaced."

Craik, *Eng. Lit. and Lang.*, v. 1, p. 35, takes a much more favorable view of the Irish chronicles, however.

letters was very great, and the epithet "Erigena" entitled a scholar to distinction throughout Christendom. During this troubled period of English history, the scholars of England found a peaceful asylum in the sister isle, and from enlightened Ireland missionaries were sent forth to civilize and christianize the rude hordes of comparatively barbarous Britain.*

20. In what relation do the Keltic race and literature stand to our modern English, according to Morley and Arnold?

We have dwelt at considerable length upon the Keltic race, because of the increasing tendency to recognize the Kelts as essentially modifying the character, and influencing the literature, if not the language, of the composite people who now occupy Great Britain. Matthew Arnold † quotes Prof. Morley as expressing his own opinion when he says: "The main current of English can not be divorced from the lively Keltic wit in which it has one of its sources. The Kelts do not form an utterly distinct part of our mixed population. But for early, frequent, and various contact with the race that, in its half-barbarous days, invented Ossian's dialogues with Saint Patrick, ‡ and that quickened, afterward, the Northmen's blood in France, Germanic England would not have produced a Shakspeare."

21. State the circumstances respecting the invasion of Britain by Julius Cæsar.

With reference to the Roman occupation of Britain I

* See Bede, *Ecclesiastical History*, v. 3, p. 28.

† *Celtic Literature*, p. 96.

‡ Not McPherson's Ossian; but an Ossian celebrated in certain Irish fragments of doubtful antiquity. See McPherson's dissertation on the poems of Ossian.

shall be more brief,* for the permanent influence of that occupation was comparatively slight. The conquest of Britain was first undertaken, in the autumn of 55 B. C., by Julius Cæsar, who desired, as he himself tells us, to ascertain the strength of the Britons, the physical condition of the country, and its methods of warfare—respecting which he soon received abundant information. His probable motive was, to chastise the British Kelts for the assistance which they had frequently rendered to their Gallic kinsmen. Meeting with scanty success, Cæsar speedily returned to Gaul and made more extensive preparations for a renewed attack in the spring of 54. Sailing from Itium—which Louis Napoleon identifies with the modern Boulogne—with 700 transports and 30,000 heavy-armed infantry, he landed on the shore of Kent and encountered the united British tribes under Cassivelaunus, or Caswállon. After a short but severe campaign, southern Britain was reduced to nominal subjection, and Cæsar, taking hostages from the principal tribes, returned, in the summer of 54, to Gaul, leaving no troops behind him.†

22. When was the conquest of Britain systematically undertaken by Rome; and when and how accomplished?

Not until A. D. 43, when Claudius sent an immense force to Britain, was the conquest of the island resolutely and persistently undertaken; and not until the battle of the Grampian Hills was gained by Agricola, ‡ A. D. 84, can the conquest be regarded as complete. The names of

* Freeman's *Old English History* will adequately fill the historical gaps in the mere sketch which I give. Every student should, if possible, own it.

† The pretext for this sudden and complete withdrawal was a rising of the Gallic Kelts, who were, indeed, likely enough to rise in support of their British kinsmen. It is evident, however, that Cæsar's invasion was not a success.

‡ On all this period, consult the *Agricola* of Tacitus.

Caractacus (or Carádoc) and Boadicea, the warrior-queen of the Britons, are identified with this period of valiant opposition to the Roman invader in southern Britain. In the north, the Romans encountered such fierce and protracted resistance that, during their entire occupation of Britain, they relied as much on huge ramparts, drawn across the island from shore to shore, as upon the bravery of their legions, to secure their southern conquests against Caledonian invaders. Traces of the Roman Wall are still distinctly visible near Newcastle on the Tyne.*

23. When, and why, did the Romans leave Britain; and what was the condition of the island during their occupancy?

In 412 A. D.—two years after the Goths, under Alaric, had sacked Rome—the Roman legions were withdrawn from Britain, having work to occupy them nearer home.

For a period, then, of more than 300 years, the Romans held peaceful possession of southern Britain; and, during that period, the land was dotted with bridges, villas, baths, and theatres, and permeated by the inevitable net-work of Roman roads.† Britain was, during this

* When “the Roman wall” is mentioned, we must think of some one of the following structures:

1. A line of forts built by Agricola, A. D. 81, from the Forth to the Clyde.

2. A wall from the Tyne to the Solway, built at the time of Hadrian’s visit, A. D. 121.

3. The rampart of Antoninus—which followed Agricola’s line of forts—built A. D. 140.

4. The rampart of Severus—following substantially the same course as that of Hadrian—built A. D. 209.

There was, for many years, a Roman wall; there were Roman walls built in *two* different places; Roman walls were *thrice* built—which facts may serve to reconcile the differing statements of historians.

† See *Monumenta Historica Britannica*, vol. i., for map which shows the system of roads.

period, a favorite residence of the Roman emperors. Constantine the Great is said not only to have been born there, but to have been of British descent on the side of his mother, Helena.

24. What was the permanent influence of the Roman occupation?

Yet the permanent influence of the Roman occupation upon the character and culture of the inhabitants of Britain was very slight—so slight as to have been well-nigh obliterated by the Saxon occupation of the island. The only traces of the Latin language which are, indubitably, to be referred to this period are to be found in the terminations -coln (*colonia*) and -caster or -chester (*castrum*) in names of towns, and in the English “street” from the Latin *strata*.^{*} Prichard, whose authority on such a point must be regarded as almost beyond question,

^{*} E. g. Lincoln (*Lindi colonia*); Doncaster, Dorchester, etc. The Latin *strata* is preserved in the name “Watling Street,” which is as old as the Roman occupation.

Earle, *Philology of the English Tongue*, p. 18, regards as traces of the Roman occupation the termination -port (Lat. *porta*) and the nouns “wall” (Lat. *vallum*) and “mile” (Lat. *millia*).

Pearson, *England during Early and Middle Ages*, v. 1, p. 53 sq., believes that the centers of population were pretty thoroughly Latinized during the period of Roman occupation; while the rural districts were not materially affected. He gives (p. 651) a list of 114 Anglo-Saxon words which are of Latin origin. Some of these, however, are not necessarily Latin derivatives. Others are of later introduction than the period of Roman occupation. Pearson concedes (p. 54) that, during this period, “the natives mostly retained their ancient tongue;” and accounts for the scanty linguistic traces of the occupation by the “stubborn nationality” of the Britons, the speedy irruption of the Saxons, and the fact that the Roman soldiers who garrisoned Britain had been drafted out of every nation.

On the condition of Britain under the Romans, see Kemble, *Saxons in England*, v. 2, p. 262 sq. On the alleged permanence of Roman civilization in Britain, see E. A. Freeman in *Macmillan's Magazine* for 1870.

says : "In Britain, the native idiom was nowhere superseded by the Roman"—a fact which would be inexplicable did we not know that the percentage of Latin tongues among the 50,000 Roman soldiers who garrisoned Britain was very small, many of the legions having been recruited in Gaul.

25. Indicate the periods which have been marked by the introduction of Latin words to the English language.

Of the many Latin words which exist to-day on the soil of Britain, some (mostly relating to the church and its observances)* were introduced by Latin missionaries during the Anglo-Saxon period—A. D. 600 sq. A still larger number have been derived directly from classical sources since the revival of learning—A. D. 1450 sq.† The great body of our Latin derivatives came to us, however, through the French, at about the time of the Norman conquest—A. D. 950–1200.‡

The Latin introduced during the Roman occupation is sometimes called "Latin of the first period"; that introduced by the Romish missionaries, "Latin of the second period"; that introduced at the Norman conquest,

* Such words as *biscep*, a bishop; *mynster*, a minster; *prædician*, to preach. Cf. Angus, *Handbook of the English Tongue*, p. 13.

† See Angus, p. 14.

‡ We have, in many instances, words directly derived from a Latin root, and words derived from the same root indirectly, through the Norman-French. E. g.

<i>Latin.</i>	<i>Directly from Lat.</i>	<i>Through Norm. Fr.</i>
Captivus,	captive,	caitiff.
Factum,	fact,	feat.
Factio,	faction,	fashion.
Fragilis,	fragile,	frail.
Legalis,	legal,	loyal.
Oratio,	oration,	orison.
Securus,	secure,	sure.
Tractus,	tract,	trait.

See Morris, *Outlines of Eng. Accidence*, p. 32.

“Latin of the third period”; that introduced by modern classical study, “Latin of the fourth period.”

26. What event immediately followed the withdrawal of the Romans from Britain; and what circumstances rendered this event possible?

Immediately after the withdrawal of the Roman legions, the Scots and Picts (or Caledonians), breaking through the wall which had been erected in the time of Severus, overran and devastated southern Britain, whose inhabitants—dispirited by long oppression, enfeebled by the enrolment of their sons in Roman legions serving on the continent, and destitute alike of military and civic organization—were in no condition to make head against the fierce assaults of their barbarous kinsmen.* Aid was, accordingly, sought from Rome, and again and again rendered, during a period of 15 years, despite the troubles with which Rome herself was beset.

27. What circumstances led to the Saxon occupation of Britain; what is the date assigned to the beginning of this occupation; and what evidence is there that the Saxons had previously made incursions into Britain?

After the final withdrawal of the Romans, the country was distracted with internal dissensions and still subject to hostile incursions from the north. It is not at all unlikely, therefore, that there is truth in the tradition which tells us that, in 449 A. D., Vortigern, king of southern Britain, sought the aid of the Saxons to help him assert his claims to the Pendragonship and repress Caledonian raids. The distracted condition of a country so wealthy and fertile was in itself, however, a sufficient invitation to the hardy and adventurous Teuton, who, even during the Roman occupation of Britain, had made himself the tem-

* See Bede, *Ecclesiastical Hist. of Britain*, B. 1, ch. xii, xiii.

porary master of London, and who, as early as 286 A. D., had, by his predatory incursions, fixed the name of *Littus Saxonicum* upon the south-eastern coast of Britain.*

Whether with or without invitation, it is indisputable that, at about the middle of the fifth century, the Saxons began to flock in upon Britain, to borrow the imagery of the old chronicles, “like swarms of bees.”

28. Mention the different invasions of Britain recorded by the Saxon Chronicle.

The Saxon Chronicle records seven distinct Teutonic invasions of Britain. †

1. That of *Hengist* and *Horsa*, who came over, in response to the invitation of Vortigern, in 449, at the head of a party of *Jutes*, and, after 20 years of hard fighting, established the kingdom of *Kent*.

2. That of *Ella*, who, in 477, landed with a party of *Frisians* and established the kingdom of *Sussex* (South-Saxons).

3. That of *Cerdic*, who, in 495, at the head of a band of *Saxons*, established himself in *Wessex* (West-Saxons).

4. That of *Ercenwine*, who landed in 530, with a band of *Saxon* followers, and founded the kingdom of *Essex* (East-Saxons).

5. That of a party of *Angles*, who, in 540, established the kingdom of *East Anglia*.

6. That of *Ida*, who, with a party of *Angles*, gained a footing in the north of Britain, between the Tweed and

* In the reign of Diocletian (A. D. 290) Mamertinus, in a panegyric on the emperor's colleague Maximian, refers to the occupation of the city of London by the Franks. See Latham, *ut sup.*, p. 96.

In 286 A. D., Carausius was appointed *Comes Littoris Saxonici*, to defend the south-eastern portion of Britain from the incursions of Saxon pirates.

† See Nicholas, *ut sup.*, p. 114 sq. for more detailed statement. See, also, Bohn's edition of the Anglo-Saxon Chronicle.

the Forth, in 547, and established the kingdom of "North-Humber-land." Northumberland was ultimately divided into two provinces—Bernicia to the north, and Deira to the south. Hence the discrepancy between the historians, some of whom speak of "the Saxon heptarchy;" others of "the Saxon octarchy."*

7. A third invasion by the *Angles*, about 585, which encroached upon the west of England and resulted in the establishment of the kingdom of *Mercia*.

29. What was the duration, and character, of the period of Saxon settlement and Saxon consolidation, according to the Chronicle?

It will be seen that these statements make the Saxon invasion cover a period of 136 years, which is represented, by the Saxon Chronicle, as a period of devastating warfare against the Keltic tribes. Nearly 300 years more, marked by fierce dissensions among the Saxons themselves—and especially between the states of Mercia and Wessex, both of which aspired to the supremacy—were required, before the various races and dialects of the invaders were consolidated under Egbert, who became king of Wessex in 800 A. D., the same year that Charlemagne was crowned emperor of the West. Egbert, who had spent 14 years at the court of Charlemagne, was crowned as King of England in 827. †

* Some authorities state that *Bernicia* was founded by *Ida* in 547, and *Deira* by *Ella* in 559. Palgrave insists that the term "heptarchy," as applied to the Anglo-Saxon states, is a misnomer; that there were always more than seven states; and that there was no substantial consolidation till after the Norman conquest.

† Pearson says (*England during the Early and Middle Ages*, v. 1, p. 136): "The war between the Angles and Saxons [that is, between Mercia and Wessex], for the sovereignty of England, is as clearly marked and as important as the earlier war of the two united races against the Britons. It was less bitter and bloody. It was not envenomed by the contempt of a strong for a weak race. In its beginning, it was scarcely more

Into the struggles of this period—which Milton called “the battles of choughs and crows”—we do not care to enter minutely; nor is it necessary, since our purpose is literary rather than historical. They will be found admirably epitomized in Green’s *Short History of the English People*, and more minutely discussed in Freeman’s *Old English History*.

30. What is the nature of the Saxon Chronicle, and what its credibility with reference to the events of this period?

In our statements respecting the Saxon invasion of Britain, we have followed, thus far, the “Saxon Chronicle”—a historical record which was kept, in substantially the same form, in several different monasteries during the Anglo-Saxon period. But the Chronicle—though professedly a contemporaneous record of events—was probably begun in the reign of Alfred, toward the close of the ninth century,* and derived its information, respecting

than the trial of strength which would certainly have taken place had all the invading people been of one stem. But it lasted till the coming of the Danes; it explains why the Danes were able to plant themselves, with a hearty acceptance from the people of the Anglian districts; it is the secret of the weakness of England under every sovereign, till the strong Norman yoke and the superimposed Norman nobility crushed Angle and Dane and Saxon into Englishmen.”

* Alfred was born A. D. 849 and died 901. The earliest known MS. of the “Saxon Chronicle” is in the library of Corpus Christi College, Cambridge. It is written to 891 A. D. in the same hand, and is evidently not later than the tenth century. It is continued in Anglo-Saxon to 1070—in Latin to 1075. The dialect is Mercian. Other MSS. exist in the dialect of Wessex. See Lappenberg, *Hist. A. S. Kings*, v. 1, p. xxxix. sq.

On the worthlessness of the Chronicle (historically considered) see Marsh, *Origin and Hist. of Eng. Lang.*, p. 103; or, indeed, read the Chronicle, in an annotated edition, for yourself. Freeman, however, *Old Eng. Hist.*, p. 32, thinks that every Englishman should prize the Saxon Chronicle next to the Bible and Homer!

the events which we are now considering, from Bede's *Ecclesiastical History of Britain*, written in Latin about 150 years after the last of the Saxon invasions.* The priests who compiled the Chronicle merely translated Bede's Latin into Anglo-Saxon and threw the material—in a blundering fashion—out of a connected narrative into the form of annals, to give completeness to the series of annals which Alfred had projected. The Saxon Chronicle is not, therefore, a contemporary record of events. It was begun, in all probability, four centuries after the date which it assigns to the landing of Hengist and Horsa. There is room, therefore, for the question which we are about to raise: what is the truth concerning the Saxon invasion of Britain?†

31. Give a detailed classification of the Teutonic branch of the Indo-European family of languages.

Before attempting to answer this question, let us recur to the Teutonic branch of the Indo-European family of languages and divide it into:

A. THE GERMANIC GROUP, embracing:

1. *The Mæso-Gothic*, spoken on the lower Danube, and represented by the Gospels as translated by Ulfilas, who died 388 A. D. This translation is the oldest literary monument of the Teutonic tongue.‡

2. *The Low German, or Saxon*, which is the progenitor of the modern Dutch—including the Flemish. Its earliest literary representative is the *Heliand* (or Saviour, cf.

* Bede died 735. A comparison of the Chronicle with Bede's history is sufficient proof of this assertion.

† Pearson, *ut supra*, v. 1, p. 83, insists that the Saxon and Keltic traditions respecting the conquest are equally untrustworthy.

‡ See Bosworth, *Anglo-Saxon Gospels*. Cf. article on Ulfilas in Lit-tell's *Living Age* for May, 1878.

Germ. *Heiland*) a poem ascribed by some to the fifth century, but, probably, of much later origin.

3. *The Frisic*, which is still a spoken language.

4. *The Old High German*, from which has sprung the German of to-day.

B. THE SCANDINAVIAN GROUP,* embracing :

1. *The Icelandic*.

2. *The Swedish*.

3. *The Danish*, including the *Norse*.†

The question that now demands our attention is : which of the races and languages just indicated gave rise to the Anglo-Saxon race and language ; and, through the Anglo-Saxon, determined the essential character of the English people and the English speech ?

* The Scandinavian languages are characterized by a post-positive article. Thus, in Danish or Swedish, we have :

Masc. *en skov*, a wood ; *skoven*, the wood.

Fem. *et træ*, a tree ; *træet*, the tree.

In these languages, there is, also, a distinct form for the passive voice, which is indicated by adding *s* to the active. See Earle, *Philology of the English Tongue*, pp. 7-8. This "middle" form is the result of combining *sik* = self with the active. See Morris, *Outlines of English Accidence*, p. 6.

† Dr. Morris, *Outlines of English Accidence*, pp. 4-5, gives the following classification of these languages :

TEUTONIC.	{	I. LOW GERMAN.	{	1. Mæso-Gothic.
				2. Frisian.
				3. Dutch.
				4. Flemish.
				5. Old Saxon.
	{	II. SCANDINAVIAN.	{	1. Icelandic.
				2. Norwegian.
				3. Swedish.
				4. Danish.
				{
	2. Middle. 1100-1500.			
	3. New. 1500-1878.			

32. What credibility attaches to the statements of the Saxon Chronicle with reference to centres of immigration; with reference to the time when Saxon immigration began?

The Saxon Chronicle is, doubtless, correct in its enumeration of the great centers of Saxon immigration; for at the time when Bede, whom the Chronicle follows, wrote, the kingdoms which subsequently made up "the Saxon Heptarchy" were not yet consolidated, but clustered about the points where they were originally planted on the soil of Britain.

The Chronicle is, undoubtedly, in error, however, in fixing so definite and so late a date for the first Saxon invasion. It is hardly to be believed that so adventurous a people as the Saxons would have left so rich a country as Britain undisturbed till the middle of the fifth century after Christ; and we have already adduced evidence to show that such was not the case.*

Probably from the very beginning of the Christian era the coasts of Britain had been subject to occasional incursions from the neighboring Saxon tribes. "The Saxon Chronicle" simply fixes—and that approximately—the period when they began to aspire to permanent occupation.

33. What was the real nature of the Saxon "invasion?"

We are likely, also, to gain—not certainly from the "Saxon Chronicle" itself,† but from the interpretations put upon it—a wrong impression respecting the nature and magnitude of the various Saxon invasions of Britain. Indeed, the term "invasion" is, in itself, sufficient to mislead us. The "invaders" came not in martial array

* See Topic 27. Cf. *Proceedings of London Philological Society*, vol. 5, p. 13.

† The "Chronicle" tells us that Hengist and Horsa came with three ships; Ella with the same number; Cerdic with five.

with numerous and well-ordered hosts. There was, indeed, no *concerted movement* of the Saxon tribes toward the west—no such movement as there has been of the Irish and Germans toward America within the present century. Attracted by the fertility and defenseless condition of Britain, two or three shiploads of Saxon adventurers (and forty or fifty men was a full complement for a Saxon galley) landed and intrenched themselves. These served as a nucleus for further immigrations, and in the lapse of time—gradually encroaching upon the Keltic inhabitants of the island—the feeble settlement grew into a “kingdom.” Other such settlements followed ; and “the Saxon Heptarchy” was the result.

34. What exception may be taken to the Chronicle’s implied statement that the first Teutonic invaders of Britain were “Jutes”?

The Saxon Chronicle can not be regarded as trustworthy with reference to the origin of the people that supplanted the Kelts in Britain. The first settlement, according to the Chronicle, was made by a party of Jutes*—which word is supposed to mean settlers from northern Denmark and of the Scandinavian stock.

But it is highly improbable that the first Teutonic settlement of Britain should come from so remote a source ; and equally improbable that settlers from Jutland—the whole of Britain lying open to their choice—should land so far south as Kent.

If the first Teutonic settlers of Britain did come from Jutland, they could hardly have been of Scandinavian stock ; for the topographical nomenclature of southern

* This fact is necessarily implied, rather than asserted, in the accepted text of the Chronicle. *Per contra*, tradition makes Hengist a *Frisian* ; and one manuscript of the Chronicle asserts that he landed with a party of *Angles*.

Britain shows no traces of Scandinavian occupation, and no race can long occupy a land without leaving traces of the fact in the names of rivers, mountains, lakes, and towns.*

Moreover, the Chronicle itself asserts that the year 787 was the first year when ships of Danish men sought the land of the English nation;† and in Alfred's Anglo-Saxon translation of the passage in Bede, which the Chronicle manifestly follows,‡ the word *Jutas* is translated by *Geatas* (or Goths)—a generic term which is elsewhere applied to Alfred himself, who was manifestly not a Dane.

We are, therefore, warranted in assuming that the Jutes, in the modern acceptation of that term—that is, people from northern Denmark of the Scandinavian stock—had nothing to do with the Saxon settlement of Britain. We do not regard the Saxon Chronicle as conclusive authority on any point in the early history of Britain—*least of all on an ethnological question*; and by stating that Hengist and Horsa landed at the head of a party of “Jutes,” it may have meant, in a broad and general sense, a party of *Goths* or *Teutons*.

* See Mrs. Sigourney's poem, beginning:

“Grant that they all have passed away,
That noble race and brave;
That their light canoes have vanished
From off your crested wave.”

Worsale, *Danes and Norwegians in England*, p. 23, remarks on the scanty traces left by the Danes in southern England; though he finds (p. 13), on the sea-coast, some Danish names; e. g.: Sandwich, Greenwich, Sheerness, Dungeness. On Danish names of places in middle and northern England, see the same author, p. 66 sq.

† Cf. Bohn's ed., p. 341. This statement—like the statement of the Chronicle with reference to the beginning of the Saxon invasion—is open to serious question.

‡ See Latham, *Ethnology of the British Islands*, p. 235 sq., for a very interesting discussion of this passage in all its bearings.

35. What was the continental abode of the "Angles"; what part did they play in the settlement of Britain; and how did they come to give a name to the country?

The fifth, sixth and seventh settlements of Britain, according to the Chronicle, were made by the Angles—a tribe whose habitat on the continent is fixed in the eastern part of the Danish peninsula, covering a barren, marshy waste about twenty miles square. It is not probable that any considerable number of the Teutonic invaders of Britain were derived from this locality; though the Anglian settlers confessedly gave the name of Angle-land, or England, to the Island.

Some have supposed that the name "Angles" had been extended, from the little tribe between the Schlei and Flensburg, to the entire Saxon race, before its occupation of Britain;* and thus account for the alleged fact that Egbert of Wessex—himself a *Saxon* prince—gave to the consolidated kingdoms of the heptarchy the title of *Angle-land*.

It has, indeed, been claimed † that the name of *Saxon* ‡ was first given to the Anglian invaders of Britain by the Kymric Kelts, to whom the invaders in turn gave the name of *Weales*, or strangers; but the immediate ac-

* It is by no means infrequent that the name of a tribe, insignificant in number but energetic in character, is thus extended to the entire people of which it forms a part. Cf. the Greek "Argives," the American "Yankees," etc.

Nicholas thinks that the name Angle-land, as applied to Britain, may perhaps be explained by the prominence given to East Anglia, on the continent, through its early reception of Christianity.

That East Anglia played a prominent and influential part in Anglo-Saxon history can not be questioned. See Pearson, *ut supra*, v. i., pp. 108, 136, and Oliphant, *Sources of Standard English*, throughout.

† Cf. Latham, *ut supra*, p. 193.

‡ From *seax*, a sword; according to others, from *sass*, a planter, settler. Both are Teutonic words.

ceptance, by the invaders, of the terms Sussex, Wessex, and Essex to denote the kingdoms which they founded is hardly consistent with this theory.

36. Is it certain that we are to make a discrimination between the "Angles" and the "Saxons"?

The phrase "Anglo-Saxon" naturally suggests a combination of two different races (Cf. Norman-French; Anglo-Norman); but the conclusion to which Latham comes, after a careful examination of the matter under discussion, is that no distinction need be drawn between the Angles and the Saxons, on the ground of the difference in names. "If," he remarks, "the Saxons of Anglo-Saxon England were other than Angles under a different name, they were North Frisians."*

37. What degree of prominence does the Saxon Chronicle assign to the "Frisians" with reference to the settlement of Britain; and what prominence do they probably deserve?

It will be remembered that the Saxon Chronicle ascribes a Frisian origin to the second Teutonic invasion of Britain, and to that alone. It is indisputable, however, that the Frisian islands which lie along the coast of Schleswig and the Frisian settlements on the main-land, near the Zuyder Zee, contributed very largely to the early Saxon settlement of Britain. Historic evidence to this effect is not wanting;† but the most striking proof is found in the marked affinity that exists between our modern English and the Frisic of to-day—an affinity that was still more marked between the old Frisic and the Anglo-

* *Ethnology of British Islands*, p. 185. Cf. Donaldson, in the *Cambridge Essays*, vol. ii.

† Cf. Latham, *ut supra*, p. 240 sq.

Saxon.* A careful linguistic comparison must convince us that the affinity between the Frisians and the Anglo-Saxons was very great; and that the former must have played a much larger part in the Teutonic settlement of Britain than is commonly assigned them.

38. Give a summary of the facts which may be confidently accepted with reference to the Teutonic settlement of Britain.

We have, perhaps, seen reason to believe that Teutonic interference in the affairs of Britain did not begin at so definite and so late a period as that assigned by the "Saxon Chronicle;" and that the time-honored division of the settlers into "Angles, Saxons, and Jutes" (*i. e.* Danes) is open to serious question. It may, we think, be regarded as certain :

* See Morley, *Writers before Chaucer*, p. 228; *Transactions of London Philological Society*, 1856-1858; Schele De Vere, *Studies in English*, p. 93 sq.

I give, from Bosworth's *Anglo-Saxon Dictionary*, p. lxxi., a specimen of the "Country-Frisic" of 1834, together with the original stanza (by the Countess of Blessington) from which it was translated:

Déad! hwat bist dou	"Death! what beest thou
Tu hwaem allen buwgje,	To whom all bow,
Fen de scepterde kening ta de slawe?	From the sceptered king to the slave?
De laetste, best fréon [O. F. <i>friond</i>]	The last, best friend,
Om uws soárgen to eingjen,	Our cares to end,
Dyn gebiet is yn 't graef.	Thine empire is in the grave."

The student will notice that the similarity between the Frisic and the English constructions is even more striking than that between the Frisic and the English words.

Barnes, *Early England and the Saxon English*, p. 141 sq., gives some equally striking illustrations of the similarity between the English and the Frisic. I give a few specimens:

Dat swyard hungt bái 'e sidd.	The sword hung by the side.
God ás bái de.	God is by thee.
He gongt bái dái an nagt.	He goes by day and night.
En staurk unner 'e hámmel [Ger. <i>Himmel</i>] wiyt sin tid.	
A stork under the heaven wits (knows) his time.	

1. That the settlement of Britain was made by no single Teutonic tribe. Such a tribal movement must have left traces on the continent which we do not find; for you can not uplift a sturdy tree without leaving a gap in the landscape. Further, the earliest existing Anglo-Saxon manuscript,—which belongs to a period three hundred years after the settlement of Britain by the Teutons, and two hundred years after their acceptance of Christianity had tended to unify the settlers,—appears, according to Marsh,* heterogeneous, like a fusion of Low German elements with smaller portions of High German, Scandinavian, and even Keltic and Slavonic. Hence we may rest assured of the fact—to which even the Saxon Chronicle bears witness—that the Teutonic settlers of Britain were of diverse, though closely related, race and language.

2. The Anglo-Saxon language has the strongest affinity with the Frisian and the Saxon (or Low German) dialects of the Teutonic speech. Hence we may infer that the Teutonic colonists of Britain came from somewhere in the immediate vicinity of the North Sea—a region which was then filled with fragments of Germanic tribes which had fled from Roman oppression to the coast, along the line of the Elbe and the Weser. This coast was then unprotected by dikes, and better fitted than at the present day to foster and perpetuate diversity of races and dialects. Yet even now, according to Marsh,† “Every hour of travel, as we advance from the Rhine to the Eider, brings us to a new vernacular.”

It is, therefore, exceedingly difficult to determine the precise sources of Teutonic settlement in Britain. They were probably very numerous and very diverse. We must rest content with a general reference of our Anglo-Saxon

* *Origin and History of Eng. Lang.*, p. 55.

† *Origin and History*, pp. 50, 51.

ancestors to the Low German branch of the Teutonic family. "When we speak of a conquest by Anglo-Saxons," says Schele De Vere,* "we mean by it a gradual settlement of the British isles by a number of successive and totally distinct bodies [of invaders from Germany], representing, in unknown proportions, all the races and tongues which are found between the Elbe and the Eider, with contributions from the other tribes dwelling on the Atlantic and the Baltic."

3. One point should distinctly be borne in mind, which is well stated by Professor Morley,† namely: "That the blood-alliance of England is rather with those Dutchmen who, in Elizabeth's day, fought the battle of civil and religious liberty upon the narrow battle-ground of their own soil, against the tyranny of Spain, than with the Dane or the German."

39. What is the popular impression respecting the fate of the Kelts at the time of the Saxon occupation; and what reasons are there for regarding this impression as incorrect?

We have seen that, at the close of the Roman occupation of Britain, the Keltic race existed, and the Keltic language was spoken, in one form or another, throughout the British islands. Four hundred years after the last of the Roman troops had left the shores of Britain, the Saxons had become as absolute masters of that portion which is now called England as the Romans had ever been. What, meanwhile, had become of the Kelts?

The popular impression has been that they wasted away before the persistent incursions of the Saxon in-

* *Studies in English*, p. 18.

† *Writers before Chaucer*, p. 6. Cf. Craik, *Eng. Lit. and Lang.*, v. i, p. 49.

vaders; and that the remnants of the race were swept into the barren fastnesses of Wales and Cornwall, or driven across the sea into Armorica. Their fate has often been compared to that of the North American Indians, when brought in contact with a race of higher civilization and more generous activity. But the point on which this comparison turns is not well taken. The tendency, doubtless, is for an uncivilized people, conquered by a civilized people, to waste away. But, in all probability, the civilization of the Kymric Kelt, at the time of the Teutonic settlement of Britain, was not inferior to that of the Saxon. The latter may have had a written language, which the Kelts—owing to the esoteric nature of their culture—lacked; and this fact would account for the ultimate supremacy of the Anglo-Saxon language, since, when two languages come in conflict, the written always triumphs over the unwritten; but the relative culture of conquerors and conquered points, in this instance, rather toward a gradual amalgamation of the two races than to the extermination of the subject race.

40. What probably became of the Kelts at the Saxon occupation?

We have already seen that the Kelts, just before the alleged date of the Saxon occupation, were utterly destitute of military and civic organization, and so broken in spirit as humbly to entreat the Romans to return and defend them against Caledonian raids. In such circumstances, it is not likely that they waged war to the death against their new foes. Nor is it any more likely that the Saxons insisted on driving the Kelts from the land and ruling over a desert.

The probability is that, while some of the Britons—of whom the heroic Arthur may be merely a mythical type

—made valiant resistance to the invading Saxons, and retired, when defeated, to the mountains of Wales, where they might still retain the language and religion of their fathers, the great mass of the Keltic race remained in their ancient abodes, and, in the slow process of Saxon occupation, were gradually amalgamated with their conquerors. This is the view which is maintained, at the present day, by the best authorities;* and, on ethnologic and historic grounds, there are strong reasons for adopting it.

41. To what degree did the Keltic language influence the construction and vocabulary of the Anglo-Saxons?

On philological grounds, however, this view might seriously be called in question. So far as language is concerned, there was, certainly, no amalgamation between the Keltic and the Saxon.

Mr. Nicholas,—whose *Pedigree of the English People* is, avowedly, written to establish the fact that the Keltic element entered very largely into the composition of the English race,—admits that the Anglo-Saxon speech supplanted that of the conquered Kelts. “There are only the sparsest signs of Keltic,” he says, “in the earliest Anglo-Saxon literature.”†

And any signs of Keltic influence which the Anglo-Saxon literature may betray are, confessedly, confined to a word, here and there, which is apparently of Keltic ori-

* See Nicholas, *Pedigree of English People*, p. 117 sq.; Palgrave, *Hist. of Anglo-Saxons*, pp. 38, 71-72; Matthew Arnold, *Celtic Literature*, p. 90 sq.; Pearson, *England during Early and Middle Ages*, v. i., pp. 94, 97, 99. The latter says: “The common belief that the Keltic population of Britain was exterminated, or driven into Wales or Brittany, by the Saxons, has absolutely no foundation in history.” In Scott’s novel of *Ivanhoe*, “Gurth the Swincherd” was, beyond doubt, intended as a type of the subject Kelt.

† P. 365.

gin. The construction of the Anglo-Saxon sentence is not modified, in the slightest degree, by the syntactical peculiarities of the Keltic.

Keltic origin has, indeed, been claimed for a very considerable percentage of English words; but, to establish this claim, many words have been referred to a distinctively Keltic source which should have been referred, in a general way, to an Indo-European source;* while some modern importations from the Keltic,† some words which have come into the English from the Keltic through the French,‡ and even some words which the Keltic gets from the English, are used to swell the list of words adduced to prove an ancient amalgamation of the Saxon and Keltic races. Mr. Nicholas claims, as unmistakably Keltic, only 165 words which are found in our English dictionaries—of which number I should be inclined to concede hardly more than one third; though others—which are claimed by Garnett,§ but not mentioned by Nicholas—ought, it seems to me, in fairness to be added. The number of old English words which can be traced to a Keltic source is, however, upon the most generous estimate, small.

* A little pamphlet, published by Trübner & Co., *On the Influence of the English and Welsh Languages on each other*, affords copious illustrations of this fact.

† E. g. : Brogue, clan, shanty, whiskey (Irish *uisge* = water).

‡ E. g. : Cabin, quay, and—oddly enough—Sir Walter Scott's "beef" and "mutton." See Chevallet, *L'Origine et Formation de la Langue Française*.

§ Garnett, *Philological Essays*, p. 161 sq. (cf. Morley, *Writers before Chaucer*, p. 164 sq.), claims 71 words relating to the useful arts, and says that he does not mention one twentieth. It is safe to say that three quarters of the words that Garnett claims as of Welsh origin would be strange to the average American student.

42. Characterize the Keltic contributions to our English vocabulary.

And the Keltic words in our language belong to the very lowest class of what are called "dictionary-words." Indeed, those who would render prominent the Keltic contributions to our English vocabulary, appeal, to prove their point, from the written to the colloquial dialect—from the speech of the educated and refined, to the speech of the ignorant and debased.

The topographical nomenclature of Britain—especially that of its river-system*—is, as we should naturally expect, largely Keltic. Many of our English surnames are, also, of Welsh or Gaelic extraction.† Still, there is truth in Craik's statement‡ that "the English can, at most, be said to be powdered, or sprinkled, with a little Keltic"—though the powder is of a sort that tends wonderfully to season and flavor our colloquial intercourse. §

* *Avon* is the Keltic word for river; and there are no less than three Avons in England. The persistence of this topographical nomenclature, of course, affords no more proof of Keltic amalgamation than our retention of Indian names affords proof of Indian amalgamation. Yet see Shepherd, *Hist. of Eng. Lang.*, p. 28.

† See Nicholas, *Pedigree of the English People*, p. 472 sq. Examples of the Welsh surnames in English are: Jones, Owen, Evans, Howell, Craddock, Caswell, Griffith, Davies, Lloyd, Lewis, Hughes, Morgan, and many names compounded with Ap (the equivalent of the English -son, the Scotch Mac, the Irish O', the French Fitz). E. g. Apthorpe, Apthomas, Bowen (Ap Owen), Prichard (Ap Richard).

‡ *Eng. Lit. and Lang.*, v. i, pp. 33, 34.

§ To illustrate the nature of our borrowings from the Keltic, take the following list of words—generally from a Kymric source: Aerie, bar, basket, bard, balderdash (from *baldarddi*, to babble), brisk, brewis, breeches, bother, bribe, boast, bump, cairn, carol, coot, coracle, corner, crag, clout, cradle, crook, cromlech, crouch, crowder (from *crowd* or *cryth*, a fiddle), dad, dock, druid, dandruff, dam, dainty, daub, flash, frith, fudge, gable, gag, gyve, gun, gavel, gull, hoax, hitch, lad, lath, log, loop, loafer (from *lloffa*, to glean—an *habitué* of free lunches; others, from Ger. *laufen*, to run—on the "*lucus a non lucendo*" principle), lubber, lurk, maggot,

43. Explain the origin of the Anglo-Saxon language, and characterize its alphabet.

The language which supplanted the Keltic in Britain, and which originated in the blending of several closely-related Low German dialects, is commonly called the Anglo-Saxon. To call it Early English,—as has been proposed of late,—is a sheer affectation; for it is so unlike the English that it can only be read by the aid of a grammar and dictionary. To some of the characteristics of this language we propose to call attention.

The Anglo-Saxon alphabet consisted of 24 letters, having no distinct representatives for the English J, K, Q, V, and Z (using, instead, I, C, Cw, U, and S); but representing by distinct characters the sounds Æ, TH in “thin,” and TH in “then.” In other respects, the Anglo-Saxon alphabet either was, or has been made to appear, very similar to our own, both as respects the form and the power of its letters. The most notable exception is in the case of the Anglo-Saxon G, which sometimes had a soft sound approximating to our Y.* Anglo-Saxon books are generally printed in English type, though the characters for TH and the character for G are sometimes, and should be always, retained.

44. Characterize the Anglo-Saxon vocabulary.

The Anglo-Saxon vocabulary was very copious, especially in “words which indicate different states, emotions, passions, mental processes—all, in short, that expresses

mail, mead, moult, mug, odd, penguin, perk, poke, poll, pall (verb), quip, quibble, sad, sallow, squeal, squall, scare, spigot, spike, tall, tedd, waist, whim.

Some of these words (like *basket*) come to us through the French. Others (like *bard* and *druid*) are of recent introduction. See Morris, *Historic Outlines of English Accidence*, p. 251.

* Cf. the Anglo-Saxon *gear*, year; *dag*, day.

the moral and intellectual man.”* A large proportion of the vocabulary of our best writers, and a still larger proportion of the vocabulary of every-day life—including those words which are most likely to move the English mind and fire the English heart—are derived from this source.†

* Marsh, *Origin and History*, p. 94.

† Angus (*Hand-Book of the English Tongue*, p. 4) estimates the words in the English language, exclusive of preterites and participles, at about 38,000, of which number 25,000, or about five eighths, he regards as of Saxon origin. Morris (*Outlines of English Accidence*, p. 34) puts the number of words in the language at 100,000, and thinks words of classical origin outnumber words of Anglo-Saxon origin two to one. In ordinary conversation we employ only from 3,000 to 5,000 words, and few writers employ more than 10,000. The words in colloquial use, and those employed by our best writers, are very largely of Anglo-Saxon origin. According to Marsh (*Lects. on Eng. Lang.*, p. 117 sq.), who has made a careful examination of extended passages, the percentage of Anglo-Saxon words in representative writers of different periods is as follows:

John's Gospel	96
Piers Plowman, <i>Introduction</i>	88
Chaucer, <i>Prologue</i>	88
Spenser, <i>Faerie Queene</i>	86
Shakspeare, <i>Othello</i>	89
Milton, <i>L'Allegro</i>	90
“ <i>Paradise Lost</i>	80
Pope, <i>Essay on Man</i>	80
Swift, <i>Political Lying</i>	68
“ <i>John Bull</i>	85
Addison, <i>Spectator</i>	82
Johnson, <i>Preface to Dictionary</i>	72
Hume, <i>History of England</i>	73
Gibbon, <i>Decline and Fall</i>	70
Webster, <i>Reply to Hayne</i>	75
Irving, <i>Stout Gentleman</i>	85
“ <i>Westminster Abbey</i>	77
Macaulay, <i>Essay on Bacon</i>	75
Prescott, <i>Philip II.</i>	77
Mrs. Browning, <i>Cry of the Children</i>	92
“ “ <i>The Lost Bower</i>	77
Tennyson, <i>The Lotus Eater</i>	87
Ruskin, <i>Modern Painters</i>	73
Longfellow, <i>Miles Standish</i>	87

Of 8,000 different words used by Milton, 33 per cent. were Anglo-Saxon ; of 15,000 different words used by Shakspeare, 60 per cent. ; though the percentage of Anglo-Saxon words actually used by these authors in any given work is much greater. Scott uses 90 per cent. of Anglo-Saxon words in poetry ; 80 per cent. in prose. Bryant, in his "Death of the Flowers," uses 92 per cent. of Anglo-Saxon words ; in his "Thanatopsis," 84 per cent. Of recent prose-writers, Dickens uses 90 per cent. of Anglo-Saxon words ; George Eliot, 80 per cent. ; Hamerton, 72 per cent. ; Prof. Draper, 67 per cent. It will be seen that the percentage of Anglo-Saxon words in poetry is greater than that in prose ; and that, the more simple and tender the production, the greater the number of words of native origin. When we are thoroughly earnest

For similar lists, covering some other names, see De Mille, *Rhetoric*, p. 21 sq.

A large proportion of these words of Anglo-Saxon origin consists, however, of repeated words—binders, auxiliaries, etc. ; and the sense of a passage (as we shall presently show) may reside quite as much in its few classical as in its many Anglo-Saxon constituents. Still it is from the Anglo-Saxon—as is illustrated in the text—that we derive the constructional elements in our modern English. That is, the structure of our language is decidedly more Saxon than our vocabulary.

For further illustrations of our borrowings from the Anglo-Saxon, and classified lists of Saxon-English words, see Angus and Morris, *ut supra*, and also Henry E. Rogers in the *Edinburgh Review* for April, 1859. It will be found that most words expressive of our earliest and dearest relationships, our strongest and tenderest feelings, (e. g., such words as father, mother, brother, sister, hearth, home, heaven, hope, love, fear) are of Anglo-Saxon origin. Also: the names of most objects of sense, and of the common acts of life ; for "Anglo-Saxon is the language of the shop, of the market, of the street, of the farm." It will also be found that, while our general terms are mostly Latin, our specific terms are largely Anglo-Saxon. E. g., color is Latin ; but blue, yellow, green, red, and brown are Anglo-Saxon. Motion is Latin ; but creeping, walking, riding, running are Anglo-Saxon. Sound is Latin ; but humming, buzzing, speaking, hissing, grunting, squeaking, and whistling are Anglo-Saxon.

in any direction ; when we are simple, natural, and entirely ourselves ; above all, when we are tender or devout, our vocabulary will be likely to be made up very largely of words of Anglo-Saxon origin.

Many of the Anglo-Saxon words are monosyllabic, and all are characterized by strength and pith rather than by grace and dignity—characteristics which they have abundantly bestowed on our modern English. *

45. Explain the inflectional system of the Anglo-Saxon, and indicate its influence on our modern English.

The Anglo-Saxon was a highly inflectional language. It recognized (like the Latin and Greek, the French and German) the grammatical gender of nouns—a nuisance which is fortunately abated in our day ; and also (like the modern German) maintained a distinction in form between adjectives used definitely and indefinitely. It recognized two orders of nouns : the simple, ending in an essential vowel ; and the complex, ending in a consonant or an unessential vowel. The simple nouns embraced one declension, with three subordinate classes ;

* See Addison Alexander's monosyllabic poems, which one might hardly recognize as monosyllabic, were not his attention called to it, so little violence do they do to our ordinary methods of expression :

Think not that strength lies in the big round word,
 Or that the brief and plain must needs be weak ;
 To whom can this be true who once has heard
 The cry for help, the tongue that all men speak
 When want, or wo, or fear is in the throat,
 So that each word gasped out is like a shriek
 Pressed from the sore heart, or a strange wild note
 Sung by some fay, or fiend. There is a strength
 Which dies if stretched too far, or spun too fine,
 Which has more height than breadth, more depth than length.
 Let but this force of thought and speech be mine,
 And he that will may take the sleek, fat phrase
 Which glows and burns not, though it gleam and shine
 Light, but no heat—a flash, but not a blaze !

Cf. Grant White, *Life and Genius of Shakespeare*, p. 216 sq.

the complex nouns, two declensions—each with three subordinate classes.* There were five cases recognized in the singular and five in the plural; although only exceptionally—owing to the degree to which the Teutonic inflectional system had already become disintegrated—do we find separate forms appropriated to each case.† The pronouns were regularly declined; and for the personal pronouns of the first and second persons, there were dual, as well as singular and plural forms. The Anglo-Saxon adjective was regularly compared, as in modern English, by the addition of -or and -ost; but not by the use of “more” and “most.” The verbs were divided, on the same principle as the nouns, into two orders—the simple and the complex—which were subdivided into three conjugations and nine classes. The simple order (corresponding to our regular verbs) formed the imperfect in -ode and the past participle in -od.‡ The complex order formed the imperfect and past participle by internal change—appending, however, for the past participle, the termination -en.§ Four moods were recognized; but

* The following will, perhaps, afford a sufficient illustration of the Anglo-Saxon inflectional system:

NOUNS.

SIMPLE ORDER.			COMPLEX ORDER.		
1st Decl.			2d Decl.	3d Decl.	
Sing.	N.	Tunge (a tongue),	Dáel (a part),	Sunu (a son),	
	Ac.	Tungan,	Dáel,	Sunu,	
	D. and Ab.	Tungan,	Dáele,	Suna,	
	Gen.	Tungan,	Dáeles,	Suna,	
Plur.	N. and Ac.	Tungan,	Dáelas,	Suna,	
	D. and Ab.	Tungum,	Dáelum,	Sunum,	
	Gen.	Tungena.	Dáela.	Suna.	

† E. g.: In the interrogative pronoun. See the author's *Art of Expression*, p. 18.

‡ E. g.: *ic luf-ige*, *ic luf-ode*, *ge-luf-od*.
I love, I loved, loved.

§ E. g.: *ic brece*, *ic braec*, *gebrocen*.
I break, I broke, broken.

only two tenses—a present and imperfect,* and two participles—a present active and past passive. The Anglo-Saxon verb had no proper auxiliaries—such forms as *sceal*, “shall,” and *wolde*, “would” (from which our modern auxiliaries are derived), having the force of principal and independent verbs. Its infinitive was indicated by the termination -an and not by the sign “to,” which was appropriated to the gerund—a form that we have lost, though it underlies such expressions as “This house to let”; “He is to blame,” etc.†

The very few and very simple inflectional forms which are recognized in the English of to-day are all of Anglo-Saxon origin;‡ and some knowledge of Anglo-Saxon is essential to a thorough appreciation of them.

Many of our common idioms too (as “I had rather”) and not a few of our familiar vulgarisms (as “I be”) can be explained by reference to the Anglo-Saxon—or, at any rate, traced to an Anglo-Saxon source.§

46. What was the character and tendency of the Anglo-Saxon Syntax?

In respect to construction, the Anglo-Saxon very closely resembled the Latin—possibly because the Latin was in familiar use by those who gave shape to the written Anglo-Saxon.¶ The language evinced a tendency, however, even

* There was no future—the present serving instead, as so often in modern English. E. g.: “Do you go to New York to-day?” “No, I *am* going to-morrow.”

† See the author’s *Art of Expression*, p. 23.

‡ E. g.: Our verbal and pronominal inflection; our possessive case; our plurals in s and n; our irregular plurals; our comparison of adjectives, whether regular or irregular. See the author’s *Art of Expression*, pp. 45, 47, 37, 25, 31, 19, 15, 62.

§ See the author’s *Art of Expression*, pp. 8, 26, 54, 37.

¶ See March, *A. S. Grammar*, p. 2; Marsh, *Origin and History*, p. 47. Garnett says (*Essays*, p. 63) “There are many reasons for believing

in its earliest existing forms, to arrange the members of the sentence in that Logical order which is characteristic of a positional syntax. That is to say : it did not avail itself, so much as it might have done, of that inversion which is possible to an inflectional language, and is, to an English student, such a striking characteristic of the Latin and Greek.*

47. What was the influence of the Anglo-Saxon literature on English literature; and what was its character and value?

Marsh † very justly says : “The earliest truly English writers borrowed neither imagery, nor thought, nor plan—seldom even form, from older native models ; and hence Anglo-Saxon literature, so far from being the mother, was not even the nurse of the infant genius which opened its eyes to the sun of England five centuries ago.”

With reference to the Anglo-Saxon, it may be said that we do not study the language to get at the literature ; but the literature to get at the language. And the language is worth getting at, altogether apart from the fact that we are indebted to it for much of our vocabulary and almost all of our constructional forms. Earle ‡ says : “Speaking relatively to the times, it was not a rude language, but probably the most disciplined of the vernaculars of western Europe, and certainly the most cultivated of all the dialects of the Gothic barbarians. Its grammar was regulated, its orthography mature and almost fixed. It was capable not of poetry alone, but of eloquent prose also ; and it was equal to the task of translating the Latin authors who were the literary models of the day.”

that the written Anglo-Saxon, though perhaps generally *understood* by our ancestors, was by no means *universally spoken*.”

* See the author's *Art of Expression*, p. 17

† *Origin and History*, p. 100.

‡ *Philology of Eng. Tongue*, p. 40.

The literary remains of the Anglo-Saxon period are, on the other hand, comparatively meager; and their inherent value is as slight as their formative influence. They evince activity, rather than fertility, of intellect; and are characterized by a practical—and, generally, a devout—turn of mind rather than by marked genius.*

48. Mention some characteristics of the Anglo-Saxon poetry which have influenced our English verse.

The Anglo-Saxon poetry had some peculiarities which have not been wholly without influence upon the form of our English verse.†

It dispensed with rhymes and availed itself, instead, of what Churchill calls

“Apt alliteration’s artful aid,”

as a means of producing an agreeable effect on the ear of the hearer. While in modern English, however, alliteration,—i. e., beginning successive syllables with similar sounds,—is only accepted as an occasional excellence, with our Anglo-Saxon ancestors, at least one accented syllable in each line of a couplet (generally, two in the first line and one in the second) must begin with a similar sound.‡ *Piers Plowman*, though belonging to a later period, admirably exemplifies this characteristic of Anglo-Saxon verse. For example :

“I was weori of wandringe
And went me to resté

* Pearson, who is inclined to discriminate between the Angles and the Saxons, says the Saxons produced only chronicles and theology, while the Angles “produced one great historian, Bede; a single philosopher, Alcuin; and a great poet, Cædmon.” Vol. i., p. 108.

† See Spalding, *Eng. Lit.*, p. 43; Marsh, *Origin and History*, p. 284; Morley, *Writers before Chaucer*, p. 265.

‡ See the Clarendon Press *Piers Plowman*, p. xxxii. sq.

Under a brod banké
 Bi a bourne sidé ;
 And as I lay and leonede
 And loked on the watres,
 I slumberde in a slepynge,
 Hit sowned so murie."

49. Explain the difference between the English metrical system and that of the Greeks and Romans.

The rhythm of the Anglo-Saxon poetry was regulated, as in our modern English, by accent and not by quantity. We, however, conforming in some respects to the classical models, require lines that correspond to each other in position to have a uniform number of syllables, and insist on an accented syllable where the classical metres would have a long syllable, and an unaccented syllable where the classical metres would have a short syllable—so that the difference between our poetry, measured by accent, and that of the Greeks and Romans, measured by quantity, is comparatively slight. The two metrical systems, as Mrs. Browning aptly remarks,* differ only as the notes of a harp differ from the notes of an organ.

In the case of Anglo-Saxon poetry, the number of the unaccented syllables in a line and the position of the accented syllables was a matter of comparative indifference—all that was constant and invariable being the number of the latter.

50. In what circumstances did Cædmon write ; what is the nature of his writings : and what special value attaches to them ?

First among the few Anglo-Saxon writers whose names, at least, should be familiar to every educated American

* *Essays on the Poets*, p. 129 sq.

was the Northumbrian Cædmon, who lived in the latter half of the seventh century.* He was attached—probably, as a servant—to the monastery of Whitby, and composed, professedly under divine inspiration, poems, descriptive of the creation, fall and redemption of man, which are certainly not deficient in rude and homely power. From these poems—which were first republished in 1655, only ten years before the completion of the *Paradise Lost*—some have supposed that Milton derived the idea of his immortal epic. There is certainly a similarity between the writings of Cædmon and this masterpiece of Milton, not only in plan but in many minor points.

Only one manuscript of Cædmon's poems exists, and to that we can hardly assign an earlier date than the tenth century.

51. What is the antiquity, character and value of Beowulf?

A single manuscript of about the same date—somewhat defective and very corrupt—preserves for us “The Tale of Beowulf,” an heroic poem of 6357 lines for which an antiquity is claimed greater than that of “the *Nibelungenlied*.”† Although only known to exist in its

* See Spalding, *Eng. Lit.*, p. 41; Morley, *Writers before Chaucer*, pp. 302-318; Thorpe's translation of Cædmon; *The Development of English Literature*, by Brother Azarias, p. 100 sq. Chambers's *Cyclopædia of Literature*, vol. i., tells the history of Cædmon's alleged inspiration and gives a very favorable specimen of his poetry.

Some—see Thorpe, *ut supra*, p. xix. sq.—question whether such a person as Cædmon ever existed—supposing both the name and the story of his miraculous endowment with the gift of song to have been invented to give prestige to the metrical productions of a later period.

† Thorpe, translation of *Beowulf*, p. vii., calls it “The oldest heroic poem in any Germanic tongue,” and regards it as having a substantial basis in history. He gives a very good analysis of the poem, p. xxii. sq.

Anglo-Saxon garb, and evidently recast by some Christian poet, the Tale of Beowulf is essentially a Norse saga. Its hero is a Scandinavian warrior who overcomes, by his superhuman strength and matchless valor, the monstrous descendants of Cain; and its scene is laid—according to Thorpe and Grein—in Jutland. There is, certainly, no relic of Anglo-Saxon literature which is so well worth studying—or so difficult to study—as this poem. It is a veritable epic, full of the fire of genuine poetry; and, at the same time, a thesaurus of valuable information respecting the ethnology, history, geography, and social life of the northern nations.

52. Characterize the literary labors of Alfred.

Reference has already been made to the Anglo-Saxon Chronicle, which, though it implicitly claims a more ancient origin, was probably begun in the reign of Alfred and through his influence.* That pious prince—who was born in 849 and died 901—was not more eminent for his personal bravery and wise statesmanship than for his munificent and judicious patronage of letters. If we concede to Dante the proud title, which is sometimes given him, of “the first Italian,” we can hardly deny to Alfred the honor of being *the first Englishman*. He it was who first discerned the capabilities of our homely English tongue, and sought, by precept and example, to give it social and literary position. Possessed, himself, of a degree of taste and culture which was quite unusual for a king in that rude age, he gathered about him learned men from every adjacent kingdom, as well as from his own realm, and

Cf. *The Development of English Literature*, p. 39 sq., and *The Canadian Monthly*, v. ii., p. 83.

* See Morley, *Writers before Chaucer*, pp. 389-410; Spalding, *Eng. Lit.*, pp. 43-46.

For an attractive—and, in the main, trustworthy—sketch of Alfred,

engaged them in the task of translating, into the language of the common people, works which had formerly existed only in the Latin tongue. Prominent among these were Bede's *Ecclesiastical History of Britain*, the ancient history of Orosius, and Boëthius on the Consolations of Philosophy.

Some of these works were paraphrased, rather than translated, and interspersed with such frequent and copious comments as elevate the labors of Alfred almost to the rank of original composition.* It was, however, not the love of fame, but a desire to promote the welfare of his subjects that prompted their execution; and all Alfred's literary labors were animated by a utilitarian—and, generally, a devout—purpose. The principle that governed his life can hardly be better expressed than in his own words: "When the good things of this life are good, then are they good through the goodness of the good man that worketh good through them; and he is good through God."

53. What is the most eminent name in Anglo-Saxon literature after the time of Alfred?

The only name that deserves to be mentioned in connection with Anglo-Saxon literature, after the time of Alfred, is that of Aelfric,† Archbishop of Canterbury, who died 1006, leaving behind him a large number of homilies (which, being easily translated, do frequent duty in our Anglo-Saxon readers) and a translation of the Pentateuch in the vernacular.

see Hughes's life. Cf. Palgrave, *Hist. of Anglo-Saxons*, pp. 134–160; Pearson, *England during Early and Middle Ages*, vol. i., p. 176.

* Cf. his additions to Orosius, descriptive of the voyages of Wulfstane and Othære, two of his captains.

† See Morley, *ut supra*, p. 417 sq.; Spalding, *ut supra*, p. 44.

54. To what degree was Latin used in England during the Anglo-Saxon period; and who were the most eminent authors using the Latin language?

Lest the literary spirit of the Anglo-Saxon period should seem less fruitful than it really was, it should be remembered that, from the time when the Teutonic settlers in Britain received the Christian religion at the hands of the monk Augustine, A. D. 596, the language of the Latin church was the language of Anglo-Saxon culture. Contemporaneous with the writers whom we have noticed as using the vulgar tongue, was a long line of ecclesiastics who wrote in Latin.

Foremost among these was "the venerable Bede"*—an historian of no mean skill and of devout and humble life—whose Latin works are extant in eight folio volumes; Bishop Aldhelm,† who wrote a prose treatise and a poem, both extant, upon the Virtue of Virginitv; Asser,‡ a Welsh monk who was the friend and biographer of Alfred; and Alcuin,§ who was, preëminently, the scholar of the period.

55. What British authors of note wrote in Latin during the period following the Norman conquest?

In order that it may not be necessary to refer again to the Latin literature of Britain, let me mention here, as Latin authors belonging to the period which followed the Norman conquest, William of Malmesbury and Geoffrey of Monmouth, eminent in history; Duns Scotus,||

* Died 735. See Morley, *ut supra*, pp. 348–362; Spalding, *ut supra*, p. 35.

† Died 709. See Morley, pp. 341–347.

‡ Died *circ.* 910. See Morley, pp. 367–378.

§ Died 804. See Pearson, *England during Early and Middle Ages*, v. i., p. 305 sq.

|| Died 1308. See Morley, p. 701 sq.

eminent in philosophy ; Roger Bacon,* eminent in physical science ; Anselm,† Archbishop of Canterbury, eminent in theology ; John of Salisbury‡ and Walter Map,§ eminent in literature.

Some of these writers are worthy of especial attention. Anselm's *Cur Deus Homo?* is still an authority, of greater or less weight, in theological circles. Roger Bacon is coming to be regarded as an intelligent and enterprising investigator of physical phenomena, rather than a devotee of "the black art." Indeed, some go so far as to rank him superior to his more famous successor, Francis Bacon,|| and regard him as the prototype of the eminent physicists of the present day. To Walter Map justice has hardly yet been done, since his reputation has been temporarily obscured by his being obliged to father a rude drinking song, which he certainly did not intend (if he wrote it all) as the expression of his own sentiments. He deserves the title of the first English *littérateur* ; and, to my mind, had so much to do with shaping the cycle of Arthurian romances that he may fairly be regarded as their author.

It must be borne in mind that Latin was in England—as, indeed, throughout Christendom—the medium through which the learned gave the results of their toil to the world, for several centuries after the period of which we treat. The Latin poems of Milton attracted quite as much attention, and elicited quite as much praise, as the *Paradise Lost* and the *Penseroso*. Indeed, it is only within a comparatively recent period that the vernacular speech of England, France, or Germany has been

* Died 1292. See Morley, p. 688 sq.

† Died 1109. See Church's life. Cf. Pearson, *ut sup.*, v. i., pp. 449 sq., 607 sq.

‡ Died 1180. See Craik, *Eng. Lit. and Lang.*, v. i., p. 80.

§ Died 1210. See Morley, p. 353 sq.

|| See Jevons, *Elementary Logic*, p. 229.

thought worthy to be made the vehicle of man's profoundest thoughts and most abstruse speculations, or that an author could find, among his own countrymen, a sufficient number with means to buy, and culture to appreciate, a work of the highest learning. Previous to that time, Latin was the common speech of intellectual Europe—a fact of which the educational system of Europe still bears abundant traces.

56. Mention the different grades in Anglo-Saxon society, with the privileges and duties of each?

Before dismissing the subject of distinctively Anglo-Saxon England, it may be well to call attention to some characteristics of political and social life among the Teutonic settlers of Britain, which have not been without their influence on the institutions of modern England, or even of the United States, and which have helped to modify the literature of the English-speaking people.

THE FREEMAN.

The fundamental unit in Anglo-Saxon society, as in that of modern England, was the *ceorl* (churl) or free-man. He possessed an hereditary landed estate; was entitled to a voice in the management of affairs in the section where his lands lay; must bear a part in the defense of the community; and had certain privileges and immunities, by virtue of the fact that he was a landed proprietor—his distinctive characteristic being the right of self-government.* His proper measure and value was determined by a *wér-gyld* (price of a man) which he who slew him must pay.

* See Kemble, *Saxons in England*, v. i., p. 129.

THE NOBLE BY BIRTH.

Besides the freeman, we have him who was, by birth, not only free but noble—being descended, in popular estimation, from the military and naval kings of the northern nations.* The noble by birth belongs to the class of freemen, and springs out of it. He has more land in his own right; conducts the business of the popular assembly, and executes its will. His life is estimated at a higher value than that of the simple freeman; and he alone can, upon the demand of the people, exercise priestly, judicial, and kingly functions. The title *heretoga* (leader of the host, Ger. *Herzog*), was, probably, at first, applied to him from a military point of view; while, from a civil standpoint, he was known as *ealdorman* (“alderman;” cf. Fr. *seigneur*). Subsequently, he came to bear the title of *eorl* (“earl;” cf. Danish *jarl*).†

* This is the only kind of nobility, according to Lappenberg (*Anglo-Saxon Kings*), which was recognized in the early Anglo-Saxon states; though Pearson (*England during the Early and Middle Ages*) and Freeman (*Growth of the English Constitution*), following Tacitus, would recognize nobility by service as existing in Anglo-Saxon England from the first.

† According to Kemble (vol. i., p. 149) Canute the Dane reduced the *ealdormen*, who had presided over the different counties of Britain, to a dependent position, and placed over several combined counties an earl (*jarl*), with powers analogous to those of the Frankish dukes. Thus grew up the seven great earldoms which we find in the time of Edward the Confessor (1051), and which Palgrave enumerates as follows:

1. Earldom of Lothian, held by the king of the Scots.
2. Siward's Earldom—Northumberland.
3. Harold's Earldom—East Anglia.
4. Godwin's Earldom—the southern counties.
5. Leofric's Earldom, { In the west of England—lying, in the order
6. Ralph's Earldom, { named, north of Godwin's earldom and west
7. Sweyne's Earldom, { of Harold's.

The incumbents of these earldoms were, at the time of the Norman conquest, mainly Saxons; and Harold and Sweyne were the sons of Godwin, whose daughter Edith Edward had married. Between them and Edward's Norman followers great dissension naturally arose.

THE KING.

According to the best authorities (Kemble, Lappenberg, Palgrave, Pearson), no king was recognized by the Teutonic tribes previous to their settlement in Britain. For any enterprise of especial magnitude or danger, a temporary leader was chosen from the old, heroic stock which claimed descent from Woden. This leader was probably called *heretoga*. On the soil of Britain,—where there was necessity for permanent leadership,—the *heretoga* soon grew into a king. Priestly, judicial, and military functions naturally resided in the old families which claimed descent from the gods.* In every shire, there came to be one person, of illustrious descent, who exercised kingly functions; though the title king† was not, at first, applied to him who held this office and wielded this dignity. An hereditary monarchy was never recognized by the Anglo-Saxons. Some one of the *æthelings* (sons of the king, or, in default of them, relatives in the line of succession: cf. Ger. *edel*), who was deemed best fitted to rule, was chosen by the *witena-gemót* (meeting of wise men) or national parliament. Sometimes, apparently, the whole people had a voice in the selection.‡

Some writers§ claim that a higher dignitary than the king was recognized in the *Bretwalda* (ruler, or emperor, of the Britons). Pearson regards the Bretwaldaship, however, as purely a Northumbrian title; and Kemble|| questions whether it denoted any official dignity or office—considering it a mere title assumed by kings of exceptional power and influence.

The king, among the Anglo-Saxons, stood in the same

* See Kemble, vol. i., p. 146.

† From *cyn*, genus, *cyne*, generous; not from *cunnan*, to know.

‡ See Lappenberg, vol. ii., p. 309.

§ See Lappenberg, vol. i., p. 125 sq.

|| Vol. ii., p. 8 sq.

relation to the *eorl*, as the *eorl* to the *ceorl*. He was king of the tribe or people—not of the land;* derived his power from the people, and was, essentially, one of the people. The principal distinction between him and the rest of the people was that he possessed more land in his own right (he had none by virtue of his office), and that a higher value was set on his life. He was president of the *wítena-gemót*, or national assembly, and the supreme conservator of the public peace. He had a definite share of the booty taken in war and the fines imposed on criminals; and was entitled to expect voluntary gifts from the people—out of which a system of taxation ultimately grew. He had also a right to a *comitatus* (cf. Lat. *comes*—*comitis*), or body of armed companions—in which fact some have found the germ of the modern standing army. His will was limited by the action of the *wítena-gemót*, which had elected and could depose him; and his principal duty was to carry out the will of that body in peace and war.† He was, in short, the prototype of the limited monarch (or the elected president) of the present day, rather than of the autocrat who sought to assert his personal supremacy during the Stuart dynasty; and England, in the revolutions of 1640 and 1688, was simply reacting, against the abuses of feudalism, toward the primitive Anglo-Saxon conception of the duties and prerogatives of the kingly office.

THE NOBLE BY SERVICE.

If there did not exist among the Saxons, at the time of the occupation of Britain, a class of men who were accounted noble by service rather than by birth, such a class speedily sprang into being and soon supplanted the old nobility. The members of this class were ordinarily

* See Kemble, vol. i., p. 152.

† See Kemble, vol. ii., p. 29.

called *thanes** (A. S. *thegnian*, to serve ; cf. Ger. *dienen*). They were the king's dependents—constituting his *comitatus*—and, in their case, the idea of honor replaced the idea of political freedom.†

This class was constantly recruited not merely from those who were not freeholders, but from the ranks of those who preferred nobility, ease, and wealth to the rights of personal proprietorship. To be a freeman, in the technical sense, an Anglo-Saxon must possess, in his own right, a *híd* of land (from 33 to 40 acres) ; but, if his family had held five hides of land for three generations, the *ceorl* could, accepting a position of dependence on the king, become a *thane*, and the merchant who had thrice crossed the sea, on his own account, was entitled to the rank of thane‡—a concession of the nobility of commerce which is as rare as it is gratifying.

The *wér-gyld* of a king's thane was equal to that of six *ceorls*, and his word with reference to any litigated matter was as good as that of six *ceorls*. From these thanes, the *caldormen*, or rulers of the shires, came to be appointed. They were bound to military service on horseback and were members of the *witena-gemót*, or national assembly.

The number of these thanes gradually increased, and with it their power and wealth, until they came to have thanes of their own. Not merely the freeholders, but even the poorer free nobles, gave up their political rights—in a measure, their personal freedom—and, for the sake of protection, became dependents (*villani*) on these dependents of the king. The old free nobility dwindled in numbers and in power ; and thus, even before the Norman conquest, the germs at least of “the feudal system” came

* Sometimes *gesidh*, from *sidh*, a journey. Cf. Lat. *comes* from *cu-mire*. See Kemble, v. i., p. 168.

† See Kemble, vol. i., p. 173 sq.

‡ See Lappenberg, v. ii., p. 316.

to be implanted in England*—a system which it has taken centuries to break down.

THE SLAVE.

According to Kemble,† serfs existed, along with free-men and nobles, in the Anglo-Saxon state, from the very first. Freeman, Pearson, and others regard the servile population which existed in Britain, during the Anglo-Saxon period, as a later development. There were certainly, toward the close of the Anglo-Saxon rule in Britain, persons enough held in various degrees of servitude (*thrall*, *theow*, *esna*) to constitute one tenth of the entire population; and these were bought and sold with the land, like so many cattle. They were by far the most numerous on the Welsh border,‡ and in the "Domesday Book" not a single slave was registered for East Anglia; from which we infer that the slaves were largely of Keltic origin. Not all the Kelts were slaves, however; for Lappenberg tells us that "even the indigenous Britons were free," and Pearson recognizes, as a distinct class in society, "the free by service" made up largely of "Romanized Britons."

Kemble divides the slaves into :

1. Serfs by war, marriage with a female slave, voluntary surrender, settlement, sale, crime, and kidnapping. There was, as this enumeration shows, a wide-spread tendency of the free-born citizens to sink into a servile condition.

2. Slaves by birth; for in the Anglo-Saxon state slavery was hereditary.

The condition of the slave varied a good deal with the cause of his enslavement. It was hard, not from the labor

* See Kemble, vol. i., ch. vii.—especially, p. 184.

† Vol. i., p. 122 sq.

‡ See Lappenberg, v. ii., p. 312.

exacted, so much as from the irresponsibility of the master for any wrong done the slave. The master could sell a *theow*; but not beyond the sea. The clergy, as a class, greatly favored manumission, and the influence of Christianity did much to ameliorate the condition of the slave.

57. Give an outline of the facts respecting the political constitution of the Anglo-Saxon state.

The basis of the Anglo-Saxon state seems to have been the household, the freeman who was at the head of it being held responsible for his immediate dependents.

Ten of these households constituted a TITHING,* each one of whose members gave security (*fridh-borh*, peace pledge) for the acts of every other.† Every free member of the community, above twelve years old, whose rank and possessions were not a sufficient guarantee for his good behavior, was bound to enrol himself in a tithing which should be surety for his conduct. In each of these tithings an assembly (*tithing's gemót* ‡) was held, as occasion required, for the adjustment of affairs pertaining to the welfare of the little community.

Ten of these tithings made up a HUNDRED,§ whose

* Or "tenting" (A. S. *teodhe*, tenth). Ten was, theoretically, the number of households included; but there was considerable variation from this number in practice. A similar remark is true with reference to the "hundreds." Compare with the Anglo-Saxon state-system of households, tithings, hundreds and shires, the Attic system of families, gentes, phratries, and tribes. Something similar to this existed in most of the early Indo-European states; and, indeed, is traceable in our own country to-day.

† See Lappenberg, v. ii., p. 231, who compares the Anglo-Saxon *fridh-borh* with the Norman frank-pledge, and thinks the former was a very late, and possibly a Norman, institution.

‡ A. S. *métan*, to assemble; cf. our "moot-court."

§ Lappenberg (vol. ii., p. 329) says: "A district which chose a hundred men for the protection and advice of the ealdorman." In the north of

members constituted a larger district for the purposes of police and military service. In each of these districts there was an assembly, called the *hundred's gemót*, which met once a month to adjust questions that were voluntarily submitted to it.* Over this assembly the *ealdorman* of the district presided, assisted by the bishop and the principal thanes. The finding of a verdict in questions submitted was generally put into the hands of twelve of the principal thanes, and the decision of two thirds was regarded as a valid judgment.† These thanes have been regarded by some as exercising the functions of both a *grand* and *petit* jury—that is, as deciding whether there was cause of action in a given case; and, if so, on which side the wrong lay, and what penalty the wrong-doer must endure. Both Lappenberg‡ and Pearson§ insist, however, that no such thing as trial by jury was recognized in England so late as the reign of Alfred.||

An uncertain and fluctuating number of hundreds made up the SHIRE, with an *ealdorman* or duke (A. S. *hēretoga*, Ger. *Herzog*) at its head. The ruler of the shire

England the “hundred” was called a *wapentake*, from the A. S. *wápen*, weapons, and *tacan*, to lay hold of.

* Many possessions of the king, clergy, and nobility were exempted from the jurisdiction of the hundreds; and within these exempted possessions *hall-motes* were held. This privilege of exemption was called *saca* (Ger. *Sache*, cause), and the *ceorls* who were subject to these special jurisdictions were called *sóc-men*. These special jurisdictions were, however, subject to the *scír-gemót*. See Pearson, v. i., p. 254. The chief municipal court of London was called the *Hus-thing* (house-council), whence the modern “hustings.” See Lappenberg, v. ii., p. 355.

† See Lappenberg, v. ii., p. 345.

‡ V. ii., p. 347.

§ V. i., p. 175.

|| Trial by jury is traced by some to this committee of thanes, which has already been characterized; by others to the system of compurgators, which was recognized among the Anglo-Saxons. See Lappenberg, v. ii., p. 345.

belonged, at first, to the old hereditary nobility, and probably attained his preëminence by sheer force of merit. In the later Anglo-Saxon state, he was appointed for life by the king, with the advice and consent of the *witena-gemót*,* and—not unfrequently—from the ranks of the thanes. From the very first, the shire, or county, had all the organization of a state; and maintained relations to the kingdom similar to those of our “sovereign states” to the federal union.† In both the tithing, the hundred, and the shire, there was an executive officer known as the reeve (A. S. *geréfa*; Ger. *Graf*; *Scír-geréfa* = Eng. sheriff). In the tithings and hundreds, the reeve was elected. In the shires, he was appointed by the king.‡ The *scír-gemót*, which corresponded to the *tithing’s gemót* and the *hundred’s gemót*, met twice a year.

Besides the different assemblies already noted, there was, at first, a *Folc-gemót*, or general assembly of the free-men, which came together, at the ringing of the bell, upon any sudden emergency. This assembly—the analogue of our Yankee “town meeting”—was adapted, however, only to a small state,§ and the pure democracy of the *Folc-gemót* gave place to the *Witena-gemót* (or assembly of wise men), which is generally represented as the analogue, in some respects, of the British Parliament or the American Congress, though it more closely resembled the British House of Lords.¶ This body was made up of:

1. The clergy.
2. The ealdormen (or hereditary nobility).
3. The thanes (or noble by service).

* See Kemble, v. ii., p. 125 sq.

† See Pearson, v. i., p. 251 sq.

‡ Lappenberg, v. ii., p. 328.

§ It is still maintained in some of the cantons of Switzerland. See Freeman, *Growth of the English Constitution*.

¶ See Kemble, v. ii., p. 182 sq.

Its members all sat on a property-qualification, as landed proprietors. In theory, this body was more powerful than the English Parliament of to-day, and made the Anglo-Saxon state an aristocracy rather than a kingdom.* It had the right to elect or depose a king, and, hence, to scrutinize all his acts; the right to form alliances and make treaties; and—in conjunction with the king—the right to appoint bishops to vacant sees, regulate ecclesiastical affairs, levy taxes, raise troops, and grant lands.

58. Give an outline of the facts with reference to the Christianization of Britain.

It is probable that, during the period of Roman occupation, Christianity was introduced into Britain; but that it gained a hold, not upon the Latinized centers of population so much as on the scattered Kelts of the rural districts, to whom, as a subject race, its teachings of human equality and future retribution were not unlikely to prove palatable.† British archæology produces no traces of Christian worship as the result of its investigation of Roman remains; but it is claimed that British bishops attended the councils of Arles and Rimini; and Tertullian (who died A. D. 198) boasts that “regions of Britain which the Roman soldier could not penetrate, had been subdued by the Gospel.” We must accept the early Christianization of Britain in order to account for the differences that existed, at a later period, between the Welsh church and the Anglo-Saxon church, respecting the date of Easter and other matters concerning which there would naturally have been uniformity had the two churches had the same origin.‡

* See Pearson, v. i., p. 281.

† Ibid., p. 75 sq.

‡ Angus (*Hand-Book of the Eng. Tongue*, p. 13) appeals to certain Anglo-Saxon terms for the doctrines and rites of Christianity, that are

Without accepting the traditions which assure us that Paul preached in Britain, or that the island was Christianized by Joseph of Arimathea, we may safely admit that the British Kelts had, to some extent, accepted Christianity before the advent of the Saxons; and that the old British population retained its churches—in Wales, if not in England*—even into Anglo-Saxon times. It is reasonably certain, however, that the Anglo-Saxons did not derive Christianity from this source, and that Britain had to be substantially rechristianized after the Saxon settlement. †

Previous to their acceptance of Christianity, the Anglo-Saxons worshiped the heavenly bodies and those deified heroes with which the Scandinavian mythology has rendered us familiar. Of this worship there are traces even yet in our names of the days of the week. Thus, Tuesday is derived from Tiu, the god of war (Lat. *Mars*); Wednesday, from Woden, or Odin (Lat. *Mercury*); Thursday, from Thunor, or Thor, the thunderer (Lat. *Jupiter*); Friday, from Frea, or Friga (Lat. *Venus*); Saturday, from Sæter, a marine deity, possibly of Slavonic origin (Lat. *Neptune*). ‡ The principal deity not thus commemorated is Balder, who corresponded very nearly to the Greek Phœbus-Apollo.

The system of ancestral worship which we have indi-

older than corresponding words of Latin origin (e.g. *fullian*, to baptize; *gesamnung*, synagogue; *ærist*, resurrection; *leornung-cniht*, disciple; *bis-pel*, parable; *dædbótnes*, repentance), as “one proof, among others, of the existence and purity of an early British church.”

* See Pearson, v. i., p. 123.

† The contempt of the Saxons for the Kelts, or the hatred of the Kelts for the Saxons, would account for the fact that we notice. The Saxon would hardly be willing to accept the Gospel from the Kelt, or the Kelt to give it to the Saxon. See Kemble, v. ii., p. 356.

‡ See McClear's *Conversion of the West: The English*, p. 7 sq.; Kemble, v. ii., p. 327 sq.; Palgrave, *Hist. of Anglo-Saxons*, p. 42.

cated—and which marked a distinct stage in the religious development of all the Indo-European nations—was superseded in 596 A. D. by the acceptance of a nominal Christianity. In the year named, Pope Gregory the Great is said to have sent the monk Augustine to Britain as a missionary. The wife of Ethelbert of Kent (sister of Charibert, King of Paris) was already an adherent of the church, and Kent was the first of the Saxon kingdoms to accept Christianity. Essex soon followed; and then Deira*—the change, in each case, beginning with the king† and spreading, with not unnatural rapidity, to his courtiers and dependents. The Christianization of Saxon England, which was undertaken by Rome, was facilitated by the efforts of Irish missionaries in the same direction; and for some time there was a conflict for supremacy between the church of the south and east and the church of the north and west—the latter advocating substantial independence of the See of Rome. Britain was soon, however, brought into a condition of spiritual dependence on the papacy, and maintained this position till the time of Henry VIII.

Of course the Christianity thus implanted in Britain was not of that pure and personal type which characterizes Britain to-day; but the Christianity of Britain to-day is the lineal descendant of the Christianity then implanted, and even Anglo-Saxon England can point to such men as “the venerable Bede” and the “pious Alfred” as grandly exhibiting the true spirit of the Gospel. Meanwhile, by the acceptance of even a nominal Christianity, the condition of the laboring classes was sensibly ameliorated;‡ England was brought into closer relation with those civilizing agencies that existed on the conti-

* See Alexander Smith's *Edwin of Deira*.

† See Kemble, v. i., p. 360.

‡ See Pearson, v. ii., p. 57.

ment; and the Latin language and literature began at once to contribute to the culture and refinement of the people.

59. Characterize the Anglo-Saxon people—describe their dress, arms, occupation, food, etc., and indicate the general condition of the island under Anglo-Saxon rule.

The Anglo-Saxon people were honest and faithful, kindly and energetic, but unimaginative and, indeed, somewhat sluggish in intellect. They were chaste, and held women in the highest honor, * but inclined to gluttony and drunkenness. † According to Pearson, ‡ they evinced in no slight degree that cosmopolitan spirit which is so striking a characteristic of their descendants.

The dress of the males was a Roman tunic with added sleeves—making a garment something like the French *blouse*, with breeches, shoes, and gloves of leather. In the open air a cloak was worn. The principal weapons were the sword (*seax*), knife (*cníf*), and spear (*aesc*, ash). §

The chief occupation of the Anglo-Saxons was the raising of cattle; || although considerable attention was paid to agriculture ¶—rye, barley, wheat, and oats being mentioned as among the products of the soil. Not much attention was given to manufactures, nor were the mines of the island extensively worked. There was a little commerce—wool being exported to the Netherlands—but there is no mention of either the export or import of grain.

* See Lappenberg, v. ii., p. 310. The queen shared with her husband the dignity of his office.

† So Pearson and Palgrave.

‡ V. i., p. 111.

§ See Barnes, *Early England and the Saxon English*.

|| See Lappenberg, v. ii., p. 356 sq.

¶ The names of all our agricultural implements are (according to Lappenberg, v. ii., p. 359) of Anglo-Saxon, not of Keltic, origin.

Beer was the common drink of the Anglo-Saxons ; though some rude wines were made. Fish were abundant and very highly prized. A large part of the island was covered with forests, through which immense herds of swine roved, and which furnished the people with abundance of game.

These forests were also, however, the abodes of robbers, who were probably less courteous and discriminating than the traditional Robin Hood ; and the condition of the country was, at its best estate, somewhat rude and unsettled.

60. When did the Danish invasion of Britain begin—what was the character of the conflict between the Danes and Saxons—and what the result ?

Hardly had the Anglo-Saxon power been consolidated in Britain before it began to be rudely shaken by hostile incursions from the shores of the Baltic. Indeed, the Saxon Chronicle gives 787—forty years before Egbert became King of England—as the period when the Danish invasion of Britain began. It is probable that at about that time the assaults of the Danes assumed such magnitude as to attract serious attention. Doubtless, however, for centuries before the date assigned, the islands, and even the coasts, of Britain which lay over against Norway and Denmark, had not only been subject to Danish raids, but had received a considerable infusion of Scandinavian blood from actual settlers.

As the Anglo-Saxons, freed from internal strife, settled down, with something of Dutch stolidity, to the enjoyment of their rich possessions, the assaults of the Danes became more frequent and more formidable. Again and again did the Anglo-Saxon rulers seek to avert the conquest which threatened them, by bribing the invader to depart from their shores ; again and again—notably un-

der the leadership of Alfred, the grandson of Egbert—were the Danish pirates driven, in utter rout, to their ships. But, whether defeated in battle or hired to depart, they left the shores of Britain only to return in greater number and with intenser fury.

In 878, seven years after the accession of Alfred to the throne of England, the Danes had gained a permanent foothold in East Anglia, Northumberland, and the north of Mercia. In 1016 Canute the Dane was crowned King of all England.

61. What was the influence of the Danish conquest on the Anglo-Saxon race and language?

The Danish conquest of Britain tended to increase the preponderance of the Teutonic over the Keltic race within the island, and served, possibly,* to intensify that roving disposition and that love of the sea which, in combination with the Dutch thriftiness of the English, have made them the first commercial people on the globe.

With reference to language, the influence of the conquest was not so marked as might have been expected. The Anglo-Saxon and the Danish were both branches of the same linguistic stock—the Teutonic—and the conquerors, in this instance, assumed the language of the conquered, the Anglo-Saxon being a written and the Danish an unwritten speech. In assuming the language of the conquered Anglo-Saxons, however, the Danes doubtless contributed not a little to accelerate that change from an inflectional to a positional syntax which had begun in the consolidation of the Saxon dialects that were planted in Britain, and which was completed by the Norman conquest.

The Danish occupation of Britain has left, however, very few perceptible traces in our English vocabulary.

* See Schele De Vere, *Studies in English*, pp. 23, 24.

Its influence is most marked in the topographical nomenclature of middle Britain, where the Danish termination *-by* supplants the equivalent Anglo-Saxon termination *-ham*, in names of towns.* From the Danish *by*, meaning first a farm, and then a cluster of farms—a hamlet, we get not only such proper names as “Rugby,” but such words as “by-laws,” “by-way.” The English “earl” is certainly to be referred to the Danish *jarl*; the English “hustings” is simply the Danish *husthing* (council); the verbal form “are,” and the telic conjunction “till,” are of Danish origin; and our “Old Scratch” is said to be identical with the Norse *Scratte*.†

62. Explain the origin of the Norman-French race and language.

The Danes, like the Anglo-Saxons, were not long to hold peaceful possession of Britain; and in their case their foes were destined to be those of their own household. In 913 Rolf (or Rollo) the Dane landed in the fertile Gallic province of Neustria, of which he speedily made himself master, and which became, thenceforth, the Duchy of Normandy. In this instance, as in the case of the conquest of England by their kinsmen, the Danes

* Cf. Morley, *Writers before Chaucer*, p. 440 sq.; Latham, *Ethnology of British Islands*, p. 246. The latter remarks that the extent of Danish occupation (which was by no means commensurate with Danish authority) may be traced by noting the presence or absence of this termination *-by*. The infrequent termination *-thorpe* (village, cf. Ger. *Dorf*) is also Danish. Also *-thwaite* (an isolated piece of land); *-ness* (a promontory); *-ey* (an island); *-vic* (or *-wich*, a bay). See Worsaae's *Danes and Norwegians in England*. The Lowland Scotch and Northern English show especial traces of Danish influence in such words as “neve,” “gar,” “greet,” “bairn,” “gill,” “quern,” etc. See Tancock, *English Grammar*, p. 11 sq., and Morris, *Outlines of English Accidence*, p. 255.

The effect of the Danish occupation on the *inflectional* system of northern Britain will be noticed hereafter.

† See Schele De Vere, *ut supra*, p. 96 sq.

adopted the language and religion of the conquered people. Thus Neustria, while becoming Norman in name and Norman-French in race, remained essentially French in language, in religion, and, to a considerable extent, in the characteristics of its social life.

The basis of the language which was thenceforth to be known as Norman-French, and was to enter, as one of the constituent elements, into our modern English, was the familiar, colloquial Latin spoken by the Roman legionaries who, in the time of Cæsar, overran Keltic Gaul.* Unlike Britain, Gaul had adopted the language of the Latin soldiers and camp-followers, during the period that she was held as a Roman province—of course, with some admixture of Keltic words and idioms and still more disintegration of the Latin inflectional and constructional system.† When, in the seventh century, the Germanic Franks conquered Gaul, they adopted the Kelticized Latin which they found spoken there—with some admixture of Teutonic words and idioms,‡ and a still further

* For illustrations of the difference between the classical and colloquial Latin, see Brachet, *Historical Grammar of French Tongue*, p. 9. E. g.:

<i>Classical Latin.</i>	<i>Colloquial Latin.</i>	<i>French.</i>
Hebdomas,	Septimana,	Semaine.
Pugna,	Battalia,	Bataille.
Osculari,	Basari,	Baiser.
Verti,	Tornare,	Tourner.
Urbs,	Villa,	Ville.
Jus,	Directus,	Droit.
Minæ,	Minaciæ,	Menace.
Edere,	Manducare,	Manger.

† Brachet asserts (*Grammar*, p. 5) that “the influence of Keltic upon French has been inappreciable;” but no nation ever did or ever can adopt a foreign language in its integrity.

‡ Brachet (p. 11) says: “A great number of German words were retained to designate those new institutions [social and political] which the Franks brought in with them. Still more is this the case with war terms. The Franks long kept to themselves, as a class, the war-like profession. This invasion touched the vocabulary only; there are no traces

debasement of the structural peculiarities of the underlying Low Latin. Now, in the tenth century the Normans adopted the composite speech which they found spoken in northern France—with some admixture of Scandinavian words and idioms and still further disintegration of the inflectional and structural system ; though the modification by the Normans of the language which they adopted was confessedly very slight.*

The French language was, at this time, broken up into several different dialects, which may be grouped under two general heads. The *langue d'oïl*, so called from the word which signified "yes" (*oïl* = Lat. *illud*), was spoken in northern France, and was employed by the *trouvères*. The *langue d'oc* (in which *oc*, from the Lat. *hoc*, signified "yes") was spoken in southern France, and was the language in which the *troubadours* composed their lays. † The *langue d'oc* was probably the nobler language of the two ; but the adoption of the *langue d'oïl* by the vigorous and aggressive Normans gave it a preëminence which it has ever since maintained.

63. Explain and illustrate the characteristics of the Norman-French language.

The character of the Norman-French language is sufficiently indicated by the character of the French of to-day, which is the lineal descendant of the *langue d'oïl*, and of German influence on French Syntax." Cf. Morris, *Outlines of English Accidence*, p. 256.

* On this entire topic, see Whitney, *Language and the Study of Language*, p. 169 ; and Chevallet, *L'Origine et Formation de la Langue Française*.

† See Miss Preston's *Troubadours and Trouvères*. Of the *langue d'oïl*, there were four principal branches :

1. The dialect of Picardy.
2. " " " Normandy.
3. " " " the Isle of France.
4. " " " Burgundy.

bears to it a resemblance quite as close as that between the English of to-day and the English of Chaucer. I give an illustrative specimen from the laws promulgated in England by William the Conqueror.* It will be quite intelligible to any one familiar with modern French.

“Ces sont les leis et les custumes que le rei Willams grentat a tut le puple de Engleterre apres le conquest de la terre, iciles mesmes qui li reis Edward, sun cosin, tint devant lui. Ço est a saveir,” etc.

“Si home fait plaie a altre, e il deive otrei faire les amendes, primarement li rende sun lechefe [A. S. leach-fee], e li plaiez jurra sur seintz que par mes ne l’ pot faire, ne pur haur si chier ne l’ fist.”

I give another specimen of the old French from a deposition made by Chaucer in 1386.

“Geffray Chaucer Esquier, del age de xl ans et plus, armeez par xxvii ans, product par la partie de mons Richard Lescrope, jurrez et examinez.

“Demandez si lez armeez dazure ove un bende d’or apperteignent, ou deyvent apperteigner au dit mons. Richard, du droit et du heritage, dist :

“Que oil ; qar il lez ad ven estre armeez en Fraunce, devant la ville de Retters,” † etc.

64. What was the ethnologic influence of the Norman conquest?

With reference to the race which was to be blended with the Anglo-Saxon by the Norman conquest of England, it was, as we have seen, predominantly Scandinavian, ‡ though with a considerable admixture of Keltic,

* The date of these laws is about 1069. The specimens given are from Chevallet, v. i., pp. 96, 105, who gives the entire code.

† See Tyrwhitt's *Chaucer*, p. xiii.

‡ Freeman (*Growth of Eng. Const.*, p. 73) says : “The Norman was a Dane, who, in his sojourn in Gaul, had put on a slight French varnish ; and who came into England to be washed clean again.”

Germanic, and even Latin elements. The ethnologic influence of the Norman conquest was therefore simply to introduce new types and combinations of races already represented on the soil of Britain.* And *that* to no very great extent; for the Norman conquest of England was a conquest of the modern type. The victors overran and held the land; but they did not to any considerable extent people it.

65. What were the circumstances which led to the Norman conquest?

The circumstances that led to the Norman conquest of Britain were—very briefly—as follows.† Ethelred, the last Saxon King of Britain, married Emma, the sister of Richard the second, Duke of Normandy. Canute, the first Danish King of Britain, sought to unite the two dynasties by marrying Ethelred's widow. On the death of Canute, he was succeeded by his illegitimate son Harold, who reigned for four years; then by Hardicanute, the son of Canute and Emma. On the death of Hardicanute, Edward, the son of Ethelred and Emma, succeeded to the

* Nicholas, *Pedigree of English People*, p. 138, thinks the mass of William's soldiery were possibly Kelts.

† The following table—in which the Saxons are indicated by Roman type, the Danes by *Italics*, the Normans by SMALL CAPS.—will illustrate the statements of the text and indicate how the Normans, before the conquest, acquired a claim—and even an effective hold—on Britain.

Ethelred—EMMA.....	978-1016.
Canute—“.....	1016-1035.
Harold.....	1035-1039.
Hardi—CANUTE.....	1039-1042.
Ed-ward.....	1042-1066.
Harold.....	1066-1066.
WILLIAM.....	1066-1087.

Matilda, the wife of William the Conqueror, was a lineal descendant of Alfred the Great, so that William Rufus was of the old English royal stock.

throne. Though Saxon in lineage, at least on his father's side, he had been educated in Normandy, and was Norman, rather than Saxon, in his tastes and feelings. During his reign, the Norman race and the Norman-French language were almost as prominent in England as in the period after the conquest. There is, indeed, substantial truth in the statement which Scott, in his *Ivanhoe*, puts into the mouth of Cedric the Saxon :* "We made these strangers our bosom friends, our confidential servants ; we borrowed their artists and their arts, and despised the honest simplicity and hardihood with which our brave ancestors supported themselves ; and we became enervated by Norman arts long before we fell under Norman arms."

66. How and when was the Norman conquest accomplished ?

On the death of Edward, the English, disgusted with what they had already seen of the Normans, elevated Harold, a Saxon prince, to the throne. William, Duke of Normandy, averring that Edward, his blood-relation, had bequeathed to him the crown of England, and giving to the invasion the aspect of a religious crusade, by insisting that the kingdom was withheld from him in violation of an oath taken upon sacred relics by Harold when a prisoner in France, crossed the channel on the 28th of September, 1066, and, on the 14th of October, won the decisive battle of Hastings (or Senlac), which made him master of all England. That England was so speedily and so easily subjugated is probably due to the fact that the landing of William simply reënforced a Norman-French party which was already an influential element in English politics—just as the landing of William of Orange reënforced the English Whigs in 1688.

* Cf. Palgrave, p. 280 sq.

67. What was the immediate result of the Norman conquest: and when may a blending of conquerors and conquered be regarded as having taken place?

The immediate result of the Norman conquest was rather to displace the Saxon nobility than to transform the Saxon commonalty. To reward the prowess of William's needy followers, the castles of Britain were wrested from their Saxon owners, who were either slain or driven into exile. Thus the language, culture, arts, and arms of the nobility speedily became Norman; and at the same time, as the Norman barons held their possessions as the vassals of the king, and not by their own right, the feudal system—of which we have traced the beginning even in Anglo-Saxon times—was firmly fixed upon England. The church, too, by the elevation of Norman-French prelates to the principal positions, was thoroughly Normanized. Meanwhile, the common people retained for many generations their Saxon speech and their Saxon modes of life. Only as the mutual antipathy between conquerors and conquered slowly wore away,* were the Normans and the Saxons so amalgamated as to give rise to the English speech and English people of the present day. The fourteenth century—when, during the third Edward's continental wars, the Norman leaders learned to rely on their Saxon soldiers, and the Saxon soldiers learned to be proud of their Norman leaders—may, perhaps, be fixed upon as the earliest period when the English nation, in the present sense of that term, can be said to have had existence; and the fourteenth century, signalized by the glorious victories of the Black Prince at Crécy and Poitiers, was the age of Chaucer and Gower, of Langland and Wiclif.

* Marsh (*Origin and History*, p. 139) thinks this antipathy has been overrated, and was one of ranks rather than of races; but an antipathy of ranks must have been, in the circumstances, an antipathy of races.

68. What languages were spoken in Britain at the beginning of the transition period from Anglo-Saxon to English?

At the beginning of that period of transition from Anglo-Saxon to English upon which we have entered, three languages were spoken in Britain. The Latin was the language of the church—whence it was only to be uprooted by the Reformation. That the linguistic influence of the church during this period may not be underrated, it may be remembered that not less than 557 religious houses were established in England between the conquest and the death of King John, each one of which was, to some extent, a source of culture and the abode of a Latin-speaking population. The Norman-French was, meanwhile, the language of polite society, and also of the courts of law, from which it was not banished till the year 1362. The Anglo-Saxon, already in a state of decay, was the language of boors and rustics.

69. What dialects of the Anglo-Saxon existed in England before the Norman conquest, and what were the dialectic peculiarities of a subsequent period?

Previous to the Norman conquest there had not been absolute uniformity in the vernacular speech of Britain. Two dialects, indeed, are to be distinctly recognized.*

(1) *The Southern*, which was regular in its grammar, showed no traces of Danish influence, and possessed a somewhat extensive literature.

(2) *The Northern*, which differed somewhat in its inflectional system from the southern, showed some traces of Danish influence, possessed but a scanty literature, and, in some respects, approximated more nearly than the southern to modern English.

After the Norman conquest (in the thirteenth and

* See Morris, *Outlines of Eng. Accidence*, p. 41 sq.

fourteenth centuries) we must recognize three English dialects,* distinct from each other in many minor points, but especially distinguished by the termination which they employed in the present indicative plural of verbs :

1. *Northern*. Pres. indic. pl. in *es*.
2. *Midland* { East. } Pres. indic. pl. in *en*.
 { West. }
3. *Southern*. Pres. indic. pl. in *eth*.

The southern dialect—owing, perhaps, to the stability which literary culture had given to the language of southern Britain—evinced a closer resemblance to the Anglo-Saxon than either of the others, though coming in more immediate contact with the Norman-French.

The northern dialect, owing to the scantiness of its literature, was more susceptible to change ; and its imme-

* Higden (see Morris, *Specimens of Early English*, p. 338) accounts for these three dialects by the influence of the traditional Angles, Jutes, and Saxons who settled England. Tancock accounts for them (*Grammar*, p. 11) by the influence of the Danes in the north, the Frisians in the south, and a blending of the two in the midland counties. Shepherd (*Hist. of Eng. Lang.*, p. 45) accounts for them by the disintegration of the Anglo-Saxon through contact with the Norman-French. But the southern dialect, which came most immediately in contact with the Norman-French, evinces the most resemblance to the Anglo-Saxon—that is, is least “disintegrated.” Tancock’s theory is the most satisfactory, though the Norman-French was, as he concedes (p. 25), not without its influence. The fact that the dialects existed, in the germ, before the Norman-French invasion, precludes our tracing them entirely to this source.

See on this subject, Morris, *Specimens of Early English*, p. x sq. ; Garnett, *Philological Essays*, p. 41 sq. and p. 147 sq.

Garnett would recognize as O. E. dialects :

1. Southern and Standard English.—Kent and Surrey.
2. Western English.
3. Mercian.
4. Anglian { East.
 { Middle.
 { North.
5. Northumbrian.

diate contact with the Danish developed in it marked peculiarities, some of which are in the direction of modern English.*

The midland dialect, which was the most widely disseminated of the three, naturally partook of some of the peculiarities of the other two, though northern influence seemed gradually to gain the ascendancy over it; and it gradually spread to the south, forcing the southern dialect into the west of England. It was the East-Midland dialect which, as employed by Orm, Robert of Brunne, Wiclif, Gower, and Chaucer, became the basis of our modern English.†

It may be said, before dismissing this theme, that the English language, as spoken in the mother-country, is still characterized by dialectic peculiarities which are so great that an interpreter is sometimes necessary when a witness from the north or west of England appears before a London jury. These dialectic peculiarities result, mainly, from the lingering, in isolated localities, of languages anciently spoken on the soil of Britain. Mr. Hughes says: "The writer, when a boy, has heard an able Anglo-Saxon scholar of that day maintain that if one of the churls who fought at Ashdown with Alfred could have risen up from his breezy grave under a barrow and walked down the hill into Uffington, *he would have been understood without difficulty by the peasantry.*"‡

* E. g.: The *n* of the A. S. infinitive ending is dropped; the third pers. sing. ends in *s* instead of *th*; *aren* is used in the indic. pl. instead of *synd* or *beódh*; *es* is found instead of *an* as the genitive of feminine nouns; the definite article becomes *the*, instead of *se*; *thá* (the modern "they") supplants *hi*.

See Morris, *Outlines of Eng. Accidence*, p. 41 sq. Cf. *Specimens of Early English*, p. xiii sq.

† See Morris, *ut sup.*, pp. 46, 47; Oliphant, *Sources of Standard English*, *passim*; and Morley, *Eng. Writers*, v. ii., P. 1, p. 337.

‡ *Life of Alfred*, p. 15. Cf. Bosworth, *Anglo-Saxon Dictionary*, p. xxvi sq.

Angus * recognizes the following modern English dialects, and notes their differences in pronunciation :

1. The Northern and Lowland Scotch.
2. The Irish (*not* the Erse).
3. The London and South-Eastern.
4. The South-Western.
5. The Midland.

70. Explain the influence of contact with the Norman-French on the structure of the Anglo-Saxon.

The Anglo-Saxon and the Norman-French languages at first held themselves as far apart as possible. But complete isolation was out of the question. There must be some medium of communication between the victors and vanquished ; and, since the vanquished could not, or would not, learn Norman-French, the victors must, and did, learn Anglo-Saxon. But they learned it as one always learns a language that he despises. They paid no more attention to the inflections and structural peculiarities of the subject tongue than was absolutely necessary to make themselves understood by those whom they addressed. They learned the *roots* (e. g., they substituted *luf* for *aim*—Latin, *amare*—when they talked with their Anglo-Saxon subjects) ; but they did not much mind the *terminations*. Of course, the influence of their example tended to hasten that process of inflectional disintegration which had, even before the conquest, made no inconsiderable progress in Anglo-Saxon speech. †

* *Handbook of English Tongue*, p. 117. For illustrative specimens of these modern English dialects, see Garnett, *Philological Essays*, p. 75 ; Halliwell's *Glossary* (introduction) ; Tennyson's *Northern Farmer* (both the "old" and "new" style).

† We may ascribe to Norman-French influence: the prominence of our plurals in *s*; our twofold method of comparing adjectives (the Anglo-Saxon contributing terminal comparison; the Norman-French, com-

This was the first and, indeed, the most decided effect of contact between the Anglo-Saxon and the Norman-French. It is as the result of this attrition of inflections and constructions, begun at the conquest and carried on for three centuries, that our positional English has been developed out of the inflectional Anglo-Saxon. The Norman-French has not only enriched the vocabulary, but helped to mold and transform the structure of our mother tongue—a fact which is too frequently overlooked.

71. To what degree were Norman-French words introduced into the vocabulary of the English in the eleventh century; in the fourteenth?

From the very first, there was, of course, an infusion of Norman-French words into the speech which grew up between the conquerors and the conquered; but this was so slight that, in the literature of Britain 200 years after the conquest, not more than one word in eight was derived, either directly or indirectly, from the Latin tongue.* Indeed, in the first half of the fourteenth century, when the French language was attaining that social and political preëminence which it long maintained on the continent of Europe, more Latin-French words were engrafted upon the English language than in the two centuries preceding.†

parison by prefixing *more* and *most*); *to* as a sign of the infinitive mood; and numerous modifications of verb-inflection which are illustrated by Marsh, *Origin and Hist. of the Eng. Lang.*, pp. 157, 258, 47. Cf. the author's *Art of Expression*, pp. 62, 23, 50. Tancock (*Grammar*, p. 39) traces to this source abandonment of "constructive gender," and (p. 25) a general softening of the pronunciation of southern Britain.

* See Marsh, p. 140. Morris (*Outlines of Eng. Accidence*, p. 337 sq.) gives a list of the words of Norman-French origin in the English language before 1300, with the works in which they are found.

† See Marsh, p. 266.

72. What is the character and value of the Norman-French additions to the vocabulary of the English?

The tendency of our borrowings from the Norman-French was :

(1.) To supply the English language with abstract terms, which the Anglo-Saxon greatly lacked.

(2.) To endow it with a faculty of forming compounds and derivatives—which faculty the Anglo-Saxon had measurably lost in the process of disintegration—by naturalizing a system of foreign terminations.*

(3.) To furnish the English language with a rare stock of synonymous, or nearly synonymous, words.†

(4.) To temper the homely strength and heartiness of our Saxon speech with something of sonorous dignity and graceful flexibility.‡

There is great danger at the present day—when attention is for the first time called to the importance of distinctively English studies—of underrating the value of

* The German freely forms such compounds as *Sauerstoff* and *Fernsprecher*; but Sour-stuff and Far-speaker seem to us barbarous, and we resort to the classical "Oxygen" and "Telephone."

† Thus a thought may be expressed mainly in words that come to us—directly or indirectly—from the Latin; or, it may be expressed almost exclusively in words of English origin. The first method of expression will be "caviare to the general;" the second method the common people will appreciate and understand. Those who framed the liturgy of the Church of England employed both vocabularies (in a way that bordered on tautology) in order that the offices of the church might be understood and felt by high and low. Thus we have: "acknowledge and confess," "dissemble nor cloak," "assemble and meet together." Cf. Morris, *ut supra*, p. 39.

‡ What Hookham Frere satirizes as "Long-tailed words in -osity and -ation"—however absurd when profusely indulged in—may be just what is needed by a predominantly monosyllabic language. The Anglo-Saxon tongue was, as we have seen, largely monosyllabic; and, but for a considerable infusion of the Norman-French, the English would be more so than it is.

the Norman-French additions to our vocabulary. There is, confessedly, in words of Anglo-Saxon origin, a pith, a tenderness, a homely power over the Anglo-Saxon heart, which words that come to us—directly or indirectly—from the Latin, can never attain.* Doubtless, as has already been said, when we are thoroughly in earnest in any direction, when we are simple, natural, and entirely ourselves, our vocabulary will be likely to be made up very largely of words of Anglo-Saxon origin; but the miserable affectation of using *only* Anglo-Saxon words can hardly be sufficiently deprecated. Indeed, it is very difficult for the ordinary student to tell what *are* Anglo-Saxon words. He certainly can not get at them by Whately's short method, of subtracting from the vocabulary all words which he knows to be of classical origin. As Marsh very justly says: "Truly able writers select their words, not with reference to their historical origin, but solely for the sake of their adaptation to the effect aimed at on the mind of reader or hearer; and he who deliberately uses an Anglo-Saxon instead of a more expressive Romance word, is as much a pedant as if his diction were composed, in the largest proportion, of words borrowed from the vocabulary of Rome."†

* See Herbert Spencer, *Essay on Style*, p. 12, where the superiority of "non-Latin" words is argued on the grounds of:

- (1) Early association.
- (2) Brevity.
- (3) Imitative character.

Compare Henry Rogers's article in the *Edinburgh Review*, vol. lxx., p. 221.

† See Topic 44. Compare Prof. A. S. Hill's *Principles of Rhetoric*, p. 3; Prof. Nichol's *English Composition*, p. 38. In making up the magnificent percentages of Anglo-Saxon words used by our standard writers, no account is taken of the fact that the Anglo-Saxon words are largely binders and auxiliaries, which must be frequently repeated, but in which the main significance of a sentence may not reside. For instance: in the sentence that we borrow from Marsh there are 70 words. Of these, 47

It should be borne in mind that the Norman-French conquest was needed—according to both Marsh* and Morley†—to infuse new life into an exhausted race. The language, no less than the race, needed a transfusion of vitality; and if the English speech of to-day is superior to the Dutch, the cause of that superiority is mainly to be found in the Norman conquest. As the result of that conquest, “The English has an ancestry unparalleled in the history of languages. It is heir to all the greatness and all the power which represent the two ruling races of Christendom—the Romance and the Germanic.” ‡

73. Characterize, in general terms, the literature of the transition period from Anglo-Saxon to English.

It remains for us to glance at some of the most prominent literary monuments of the formative period of our English speech—a period which may be divided into :

1. *The Semi-Saxon*, extending from 1066 to 1250.
2. *The Early English*, “ “ 1250 to 1350.

are of English origin; 19, of classical; and 4 must be referred, in a general way, to an Indo-European source. Of the words, however, if we do not count repetitions, only 32 are distinctively English; and we print by themselves the words of English and those of classical origin (crediting to either side the Indo-European words), to show which really embody the gist of the passage.

ENGLISH: “Truly writers their words not with to their but for the sake of their to the at on the mind of reader or hearer; and he who an Anglo-Saxon instead of a more word is as much as as if his were in the largest of words borrowed from the of.”

CLASSICAL: “Able select reference historical origin, solely adaptation effect aimed mind; who deliberately uses expressive Romance is pedant dictionary composed in proportion vocabulary Rome.”

Cf. Morris, *ut supra*, p. 34 sq., where may be found a classified list of the English and Romanic elements in our composite speech.

* *Origin and History*, p. 106.

† *Writers before Chaucer*, p. 8.

‡ Schele De Vere, *Studies in English*, p. 2.

Throughout both these periods, the influence of Norman-French culture was paramount in England; and the literature of the mother-country was fashioned after models brought across the channel in the train of the conqueror.

74. Indicate the nature and linguistic peculiarities of

- (1) *The Brut of Layamon.*
- (2) *The Ancren Riwle.*
- (3) *The Ormulum.*
- (4) *The Surtees Psalter.*

(1) I mention first the *Brut* of Layamon,* a versified chronicle of the early history of Britain, commencing with the destruction of Troy and the flight of Æneas, from whom sprung Brutus, the mythical founder of the British monarchy. Layamon is largely indebted to the *Brut* of Wace, who wrote in Norman-French, and who, in turn, derived his material from Geoffrey of Monmouth's *Latin History of Britain*. But the "preost Layamon ihoten" makes no inconsiderable additions to the matter embodied by the authorities whom he professes to follow; and his additions are by far the ablest and most spirited portions of his work.

The oldest manuscript of this poem (certainly not later than the beginning of the twelfth century) shows the following traces of change in the language. Plurals in *s* are very common. "Of" is used with the genitive, which is also resolved into a post-positive "his"—a form which extensively prevailed in the second half of the seventeenth century.† "To" is prefixed to the simple infinitive.

* Cf. Morley, p. 614 sq.; Marsh, p. 154 sq. A brief extract from this poem is given in *Chambers's Cyclopædia of English Literature*. Cf. Corson's *Handbook of Anglo-Saxon and Early English*, pp. 121, 543, where the student will find both an earlier and later text indicated and exemplified.

† E. g.: "John his book." See the author's *Art of Expression*, p. 19.

tive.* “Will” and “shall” are used as proper auxiliaries.† The modern *wh* supplants the older and more rational *hw*, in such words as “hwa” (who) and “hwíl” (while).

With reference to its poetic garb, Layamon’s *Brut* is a strange blending of the Anglo-Saxon and the Norman-French metrical systems—the poem being now unrhymed and alliterative, and again, rhymed and disposed in regular feet. In grammatical structure, it approaches very closely to our positional English, though retaining the Anglo-Saxon inflectional forms.

(2) The *Ancren Riwe*,‡ or Rule of Anchorites—a code of monastic precepts drawn up in prose—is to be assigned to about the same period as Layamon’s *Brut*. The spelling is more ancient than that of Layamon, but the constructions are full as modern. It exhibits a larger percentage of Norman-French and Latin words, as we should naturally expect both from the theme and the probable author.

(3) *The Ormulum*§ (“So nemned forrthi thatt Orm itt wrohhte”) consists of a metrical paraphrase of the Scriptures with homiletic comments. It is a mere fragment—of barely 20,000 lines—but probably exists in the original manuscript. Orm paid especial attention to orthography and pronunciation—in regard to which he seems to have had some hobbies (like the doubling of a consonant after every short vowel) that possibly injured the popularity of his work, though they invest it with especial interest for the present generation, since they afford us a clew to the pronunciation of his time.

Orm’s book shows traces of Scandinavian influence—being written in the East-Midland dialect; but it is, on

* See *Art of Expression*, p. 23.

† See *Art of Expression*, p. 38.

‡ See Marsh, p. 169 sq.; Corson, p. 155.

§ See Marsh, p. 177 sq.; Morley, p. 636 sq.; Corson, p. 169 sq.

the whole, a closer approximation to our modern English than either of those previously mentioned.

One of the most noticeable linguistic features of the book is the softening to *i* of the Anglo-Saxon prefix “ge,” which is said to have formerly been used in about 7,000 English words, but has now almost entirely disappeared from our language.*

(4) To this period we should probably assign the metrical version of the Psalms published by the Surtees Society,† in which the Danish “ere” first supplants the Anglo-Saxon “synd or syndon,” as the present indicative plural of the verb “to be;” and the modern termination in *s* takes the place of the old termination in *th*, in the personal endings of the regular verb.

75. When does the Semi-Saxon period in English literature cease, and the Early English period begin, according to the best authorities; and what document marks the dividing line?

We may perhaps regard the Surtees Psalter as the latest monument of the Semi-Saxon period. Craik and Marsh agree with the London Philological Society in fixing 1250 A. D. as the time when the Early English period begins, that date being determined by the fact that the inflectional syntax of the Anglo-Saxon had then fairly given place to the positional syntax of the modern Eng-

* “Ge” was formerly prefixed not only to the past participle of the strong conjugation, but to the infinitive of the verb and indeed—as euphony dictated—to other parts of speech. Thus we have:

Geholden, beholden, i. e., “held.” (No connection with behold.)

Geceleped, yclept.

Lettan and *gelettan*, to hinder, to “let.”

Lytlian and *gelytlian*, to belittle.

Maëre and *gemaëre*, a “mere,” a boundary.

Leaful and *geleaful*, lawful.

Gewiss (cf. Germ.) becomes in Shakspeare “I wis,” as in the *Ormulum*.

† See Marsh, p. 216 sq.

lish. A short proclamation, issued by Henry III. in 1258, indicates the condition of the language at this period. I give a brief extract from this proclamation, from which it will be seen that, though many strange words, and the relics of many useless inflectional forms, occur in this document, the structure is, throughout, thoroughly English.*

“Henr’ thurg Gode’s fultume King on Engleneloande, lhoaverd on Irloand, duk’ on Norm,’ on Aquitain, and eorl on Aniw, send igreteinge to all hise halde, ilærde and ilæwede, on Huntendon schir’. Thæt witen ge wel alle, *etc., etc.*

“Witnesse usselyven æt Lunden’ thane egtetenthe day on the monthe of Octobr’ in the two and fowertigthe geare of ure cruninge.”

76. Enumerate and characterize some of the poems of the Early English period.

With 1250, then, the study of English, in the modern acceptation of the term, begins. To the Early English period (1250–1350), and to a time not much later than that of the proclamation just given, belongs a group of poems—formed after Norman-French models—which possess slight literary or historic value, but are of interest as illustrating the gradual approximation of the language to its present form.

Foremost among these is *The Owl and the Nightingale*, † a rhyming poem of 1,800 lines, for which we may,

* The proclamation is given in full in Corson, *Handbook of Anglo-Saxon and Early English*, p. 200, and Earle, *Philology of the English Tongue*, p. 70. Neither Earle nor Craik regards this proclamation as a typical specimen of the English of the period; but Marsh (*Origin and History*, p. 189 sq.) is of a very different opinion,

† See Marsh, p. 205 sq. Morris’s *Specimens of Early English* will afford sufficient illustrations of this poem and the other poems named in this connection.

apparently, claim the rare merit of native origin, as it is not known to exist in any foreign garb. Master Nicholas de Guilford, who is appealed to in the poem to settle a somewhat tedious and not over delicate controversy, respecting the vocal powers of the owl and the nightingale, is supposed to be the author. The poem is described, by those who affect an admiration for everything that is Early English, as "a sweet British pastoral;" but, to my mind, its literary merit is very slight.

With this poem may be associated the *Romance of Alisaundre* * and the *Littell Geste of Kyng Horn* †—which I shall content myself with merely naming.

The *Story of Havelok the Dane* ‡ belongs to the same group of poems, but is far superior, in interest, significance, and poetic beauty, to either of the poems already mentioned, and is, indeed, well worthy of the student's attention. The story of Havelok is an Anglo-Danish romance which, in its present form, is probably a translation from a French poem of the twelfth century. Havelok, the orphan child of a Danish king, is, by his treacherous guardian, given to a fisherman named Grim, to be drowned. Warned by miraculous portents, Grim preserves the child and flees with him to England, where he lands on the coast of Lincolnshire and founds the town of Grimsby. An English princess is compelled, by guardians as false as those of Havelok, to marry the fisherman's foster-child, whose royal descent is thereupon revealed, and he reconquers the ancestral possessions of his wife and himself. The simple plot of the poem is, it

* See Marsh, pp. 196–204; Morley, p. 668 sq.

† See Marsh, p. 211 sq. *Geste* = story (*res gesta*), cf. *Gesta Romanorum*.

‡ See Morley, p. 459 sq. The English of the *Havelok*, as reprinted by the Early English Text Society, will not be found difficult, and the poem is accompanied by a copious marginal gloss, which will enable one to follow the thread of the story.

will be seen, not devoid of interest, and it is developed with poetic taste and feeling ; while the poem abounds in suggestive hints respecting the manners and customs of the period.

77. Mention the most eminent historical writers of the period.

Of greater intrinsic value than even the *Havelok* is the *Rhymed Chronicle of Robert of Gloucester*, who treats of the history of England from the siege of Troy (with which all the old Chroniclers began) to the death of Henry III. (1272). The later portions of the work may fairly aspire to the dignity of history, the author's account of the battle of Hastings* being especially clear and vivid. This work—together with the *Legends of the Saints*, by the same author—was probably written about 1300. Though belonging to so late a period, however, we find in the writings of this monkish chronicler only about five per cent. of Romance words ; yet many words of Latin origin are first introduced to our language by him.

Robert Manning of Brunne, who is next in order among the Early English writers—and, like Robert of Gloucester, a writer of Chronicles—uses far more Romance words than his immediate predecessor. His chron-

* Reproduced in Morris's *Specimens*—see especially p. 69 for a passage which illustrates the linguistic condition of the country in Robert's time :

“ Thus com lo Engelond in to Normandies hond.
 And the Normans ne couthe speke tho bote hor owe speche,
 And speke french as hii dude at om and hor children dude also techen.
 So that heimen of this lond, that of hor blod come,
 Holdeth alle thulke speche that hii of hom nome.
 Vor bote a man conne frenns, me telth of him lute.
 Ac lowe men holdeth to engliss and to hor owe speche yute.
 Ich wene ther ne beth in al the world contreyes none,
 That ne holdeth to hor owe speche bote Engelond one.
 Ac wel me wot vor to conne bothe wel it is,
 Vor the more that a mon can, the more wurthe he is.”

icles, which are founded upon the *Brut* of Wace and an Anglo-Norman history by Peter de Langtoft, are very voluminous, but not very valuable.

78. What dividing line in the literary history of England may be marked by the year 1350; and what classification of the period that follows may be adopted?

Thus far we have traced the history of the language, rather than the literature, of our forefathers, recognizing three periods :

1. The Anglo-Saxon, 650-1066.
2. The Semi-Saxon, 1066-1250.
3. The Early English, 1250-1350.

We enter now upon a new period, which is one of linguistic importance indeed, for it is the period during which Chaucer and his contemporaries gave to the East Midland dialect breadth and regularity, and made it the literary language of all England. It is, however, a period of greater literary than linguistic significance, since in it we may trace the beginnings of our English literature as it exists to-day. From 1350 onward the history of the English *language* is subordinate in importance, and inferior in interest, to the history of English *literature*. We propose, then, to forsake our linguistic basis of classification, and would suggest the following divisions of the Literary History of England, from 1350 to our own day :

I. THE FORMATIVE PERIOD, extending from 1350 to 1474, that is, from Chaucer, the father of distinctively English literature, to William Caxton, the first English printer. Typical authors: *in prose*, Mandeville and Wiclif; *in poetry*, Langlande ("Piers Plowman") and Chaucer.

II. THE PERIOD OF THE RENAISSANCE (Taine), or THE PERIOD OF ITALIAN INFLUENCE (Morley), extend-

ing from 1474 to 1660—that is, from the introduction of printing to the development of French influence attendant on the restoration of the Stuarts. This period may be subdivided into three :

1. From 1474 to 1558, or from the introduction of printing to the period of political and religious stability, and consequent literary activity, ushered in by the accession of Elizabeth—covering the anticipatory movements of a new literary life. The typical writers of the period are : Tyndale, who represents the religious side, Surrey, who represents the secular side, of the English renaissance.

2. From 1558 to 1625, or from the accession of Elizabeth to the death of James I., being the great creative period in English literature. The typical writers of the period are : *in poetry*, Spenser ; *in the drama*, Shakspeare ; *in prose*, Bacon.

3. From 1625 to 1660, or from the death of James I. to the restoration of the Stuarts, being the period of Puritan ascendancy. The typical writer of the period is Milton.

III. “THE CLASSIC AGE” (Taine), or “THE PERIOD OF FRENCH INFLUENCE” (Morley), from 1660 to 1789—that is, from the restoration to the French revolution. Typical writers of the period are : *in poetry*, Dryden and Pope ; *in prose*, Addison, Fielding, and Johnson.*

IV. “THE PERIOD OF MODERN LIFE” (Taine), or “THE PERIOD OF ENGLISH POPULAR INFLUENCE” (Morley), extending from 1789—when the English mind was emancipated, by the French revolution, from the fetters of a false classicism—to our own day. Typical writers are : *in poetry*, Scott, Byron, and Wordsworth ; *in prose*, Dickens, Macaulay, Tyndall.

* By “typical writers” we do not necessarily mean the *best* writers, but the most characteristic.

79. Characterize the formative period in English literature.

The formative period of English literature—extending from 1350 to 1474—was, as has already been intimated, a period of national consolidation. During the latter half of the fourteenth century, that amalgamation of the Saxon-English and Norman-French which gave to England a coherent nationality was consummated; and it became evident that the destiny of the English people was to be worked out in the island of Britain, rather than on the mainland. As the result of this development of *national* life, there was a corresponding development of *literary* life; and that literary life was, both in the language which it employed and in its types of literary composition, neither Norman nor Saxon, but English. I mention, briefly, the most characteristic and significant authors of the period.

80. What is the character of Sir John Mandeville's writings; and what distinction does he deserve?

First in point of time is Sir John Mandeville, whose book of travels, written in 1356, wears a more familiar look than any work which I have previously mentioned, and may fairly be regarded as marking a new era in the language and literature. Perhaps it seems thus familiar because it embodies (though a simple narrative of travel and adventure, designed for, and evidently appreciated by, the common people) twice as many words of Latin origin as any author had previously employed; for, unfortunately, a good many of us are more familiar with the Latin than the English side of our mother-tongue.* Mandeville himself tells us that his book was first written

* Some of the Romance words introduced by Mandeville are in very familiar use at the present day. E.g.: Because, certain, nation, people, plainly, promise, pronounce, visit, cause, cover, deny, gum, join, money, officer, quantity, rebellion, receive, region, return, search, soldier, stranger. See Marsh, *Origin and History*, p. 269.

in Latin ; then translated into French ; then, into English. In construction and style it approximates very closely to the English of to-day ; and Mandeville may fairly be called the earliest English prose author. His book is such an absurd mixture of truth and falsehood that it has no value as a book of travels ; but it is on that account none the less interesting to the student of language and none the less amusing to the general reader.

81. What interest and importance attaches to the literary labors of John Wiclif?

Belonging to the same generation with Mandeville was another prose writer whose reputation has been more extended, and, from the nature of the service that he rendered to humanity, is likely to be more enduring. I refer to John Wiclif—born 1324, died 1384—who was Professor of Theology at Balliol College, Oxford, but espoused opinions at variance with those of the Latin church and gave the English people a translation, from the Latin, of the entire Bible—and a very respectable translation too.* It was not until 1731 that his New Testament was printed, and his Old Testament has only within the present generation been issued from the press ; but his books were extensively circulated in manuscript, and the influence of his doctrinal teachings was immediate and great. Nearly fifty years after Wiclif's death, his bones were, by order of the Council of Constance, disinterred, burned, and cast into a brook near his burial-place. "This brook," says Thomas Fuller, "hath conveyed his ashes into the Avon, the Avon into the Severn, the Severn into the narrow seas, and they into the main ocean ; and thus the ashes of Wiclif are the emblem of his doctrine, which is now dispersed all the world over."

* See Anderson, *Annals of the English Bible* ; Mrs. Conant, *Translators of the Bible* ; Westcott, *History of the English Bible*.

82. Characterize the writings of Lawrence Minot and John Gower.

This formative period was more prolific in poetry than in prose—as was natural enough, since, as a rule, national thought earliest finds expression in metrical opposition.*

Lawrence Minot (who lived and wrote about the middle of the fourteenth century) composed ten poems celebrating the exploits of Edward III., in which he attempted to combine Norman-French rhymes with Anglo-Saxon alliteration. His verses are sometimes spirited, but never especially significant.†

John Gower—born 1325, died 1408—was a very voluminous, very correct, but not very gifted poet. He is the author of three elaborate works: the *Speculum Meditantis*, written in French; the *Vox Clamantis*, written in Latin; the *Confessio Amantis*, written in English. Though written in the vernacular tongue, the *Confessio Amantis* is thoroughly Norman-French in style; and Gower makes no considerable contribution either to the language or the literature of his country.‡

83. What is known concerning the author of the "Vision of Piers Plowman?"

We come now to one of the most remarkable poems in the early literature of any land: *The Vision of William [Langlande] concerning Peter the Plowman*; and his *Vision concerning Do-wel, Do-bet, and Do-best*—a poem which, owing to the surpassing merit of the *Canterbury Tales*, has not until recently received the attention that it deserved.

* See De Quincey, *Historical Essays*, v. ii., p. 109.

† See Marsh, p. 277 sq., Morris, *Specimens*, p. 184 sq.

‡ See Marsh, p. 432 sq.; Morris, p. 367 sq.; but especially Lowell, *My Study Windows*, pp. 258, 264.

The author of this poem is not certainly known ; but we know from the poem itself that he was born about 1332 at Cleobury-Mortimer in Shropshire ; that, shortly after his poem was first published, he removed to London, and dwelt for a long time in Cornhill, with his wife Kitte and his daughter Calote ; that he was very poor, very tall and slim, and wore the clerical tonsure—probably as having taken minor orders. From his evident familiarity with legal terms it has been inferred that he supported himself partly by transcribing legal documents. He tells us himself that his father made a clerk [that is, a scholar] of him ; and he is evidently well acquainted with the Latin literature of the period.

84. In what three forms does the Vision of Piers Plowman exist?

The popularity of this poem is attested by the fact that it is extant in forty-three manuscripts, which are reducible to three classes :

A. A rough draft, published about 1362, and containing only 2,567 lines. The vision concerning Peter the Plowman, and the vision concerning Do-wel, Do-bet, and Do-best are, in the A text, kept entirely distinct. The style is rapid, fresh, and vigorous ; and this first draft is, to my mind, by far the most attractive version of the poem.*

B. The author had killed himself off at the close of the earlier version ; but the popularity of the poem tempted him to rise from the dead fifteen years later (when the country was disquieted by the death of the Black Prince), and publish a version of his poem three times as long as that which had preceded it.† The ad-

* Morris (*Specimens of Early English*, pp. 249-290) gives a long extract from this text.

† Skeat gives us, in his admirably edited "Clarendon Press *Piers Plowman*," the whole of the first vision in the B text, or text of 1377.

ditions made in the B text are exceedingly good, manifesting originality and freedom of thought; but there is some loss of rapidity and vigor of movement. The motto of this version is : *Væ terræ ubi rex puer est.*

C. In 1380—or even later—the author embodied the results of further revision in a still more extended version, the additions betraying a tendency to diffuseness and a love of theologic subtilties.*

85. What is the nature and value of the Vision of Piers Plowman?

The poem is alliterative and unrhymed—thus conforming to the Anglo-Saxon rather than to the Norman-French ideal; and it is to be noted that its author—though apparently acquainted with Romance literature, and though writing for the common people—uses about as many Romance words as does Chaucer, who was for years attached to the royal family.

A clear and sufficiently full analysis of the poem will be found in the “Clarendon Press *Piers Plowman*.” † It is enough here to say that the Vision concerning Peter Plowman is a homely and vigorous satire (largely in the form of an allegory) upon the abuses of the time—especially its religious abuses. Its Peter is a poor, unlettered peasant, who, guided by conscience and native good sense,

* Skeat thinks we are indebted to the same author for a remarkable poem on the deposition of Richard II., in 1399; but imputes *Pierce the Plowman's Crede* to a writer of narrower views, who (circ. 1394) availed himself of the reputation of the earlier poem to gain currency for his own. The *Crede* is only 850 lines long, in the same meter and general style as the *Vision*; but is very bitter in invective against the friars, and its Peter is a Peter of flesh and blood—not an ideal character. Skeat regards the author of the *Crede* as “almost certainly the author of *The Ploughman's Tale*, which appears in some editions of Chaucer, but which is certainly not his.”

† Pp. xxvii.–xxxii.

has attained to a better knowledge of truth, and a purer personal character, than could be achieved by vigils and pilgrimages.

The poem is not deficient in genuine poetic feeling (the first twenty lines in the A text are proof enough of that); but it abounds in touches of quaint and quiet humor—as when the poet, satirizing the legal profession, says :

“ Thou mytest better mete [measure] the myste
On Malverne hulles,
Than get a momme of here [their] mouthe
But [unless] money were shewed ” ;

or when he makes the palmer, who had visited all the holy shrines, upon being asked if he could show the way to *truth*, reply :

“ I seygh nevere palmere,
With pike ne with scrippe
Axen after hym er
Til now in this place ” ;

or when, again, describing the “pilgrymes and palmers,” he says :

“ Thei went forth in here way
With many wise tales,
And *hadden leve to lye*
Al here lyf after. ”

Dealing largely with the humbler classes of society, the author of *Piers Plowman* gives us incidental sketches of the every-day life of the fourteenth century which are simply invaluable. “Long Will” was by no means so true a poet as his great contemporary, Chaucer; but he was more earnest and hearty in his repudiation of abuses which both of them saw and despised; and he shared with Chaucer that subtle insight into men and things which stamps them both as men of rare genius. Like Chaucer (perhaps even more than Chaucer), the author of *Piers Plowman* was far in advance of his age in his political and religious opinions. Thus in the lines—

“ Thanne come there a kyng,
 Knythod hym ladde,
 Migt of the comunes
 Made hym to regne,”

he conceives of the monarch as deriving his power from the commonalty over whom he bears sway. And with reference to the legitimate exercise even of kingly power, he has very clear ideas which accord rather with the spirit of the nineteenth century than that of the fourteenth.

His ideas of the rightful supremacy of the individual conscience are equally striking. “Holi Churchē” is thus addressed :

“ Yit have I no kuynde knowing [nat. intelligence] quod I,
 Thou most teche me bettre
 Bi what Craft in my Corps
 Hit [truth] cumseth [commences] and where.”

To which the church is made to reply :

“ ‘Thou dotest daffe’, quath heo,
 ‘Dulle are thi wittes ;
 Hit is a kuynde knowing
 That kenneth thee, in herte,
 For to love thi Louerd
 Levere than thi selven,
 No dedly sunne to do,
 Dye thaug thou scholdest ;
 This I trouwe beo [to be] treuthe
 Hose [who-so] con teche the bettre’.” *

* In the same spirit, the author makes Peter the Plowman say to those who, awakened by the preaching of conscience, are in quest of truth :

“ I knowe him [truth] as kuyndeliche [naturally]
 As clerk doth his bokes.
Clene conscience and wit
 Taughte me to his place,
 And dude enseure me seththe [afterward]
 To serve him for ever,
 Bothe to sowen and to setten
 While I swynke [toil] mihte.”

That is to say, truth is to be found not merely within the pale of the

The enlightened liberality of the author is strikingly exemplified by the following passage with reference to the Jews, who were in his day equally hated and despised :

“ Sholde no cristen creature
 Cryen at the yate,
 Ne faille payn [bread] ne potage,
 And prelates dide as thei scholden.
 A Jew wolde noght se a Jew
 Go janglying for defaute
 For alle the mebles [*meubles*] on this moolde,
 And he amende it myghte.
 Allas ! that a cristene creature
 Shal be unkynde til another ;
 Syn Jews, that we jugge
 Judas felawes,
 Eyther of hem helpeth oother
 Of that that hem nedeth,
 Whi nel [ne will] we cristene
 Of Cristes good be as kynde
 As Jews, that ben oure lores-men ? ”

It is by the expression of such sentiments that the author of *Piers Plowman* wins from Dean Milman* and Mr. Marsh† the praise of being a veritable reformer—one who, even before the time of Wiclif, emphasized those truths which, through Wiclif and Tyndale, Ridley and Latimer, were soon to gain so strong a hold on the English people.‡

church, but by following the dictates of conscience ; and is to be served while going about one's ordinary business.

* See Clarendon Press *Piers Plowman*, p. xix. sq.

† *Origin and History of the Eng. Lang.*, p. 296.

‡ The striking passage at the close of the Vision concerning Peter Plowman, in the B text, beginning—

“ Now hath the pope powere
 Pardoun to graunt the peple,”

will help to vindicate for our author the position assigned him.

86. What writer of the period transcends in significance all his contemporaries, and why?

Contemporary with Mandeville and Wiclif, Lawrence Minot, Gower, and Langlande, yet towering above them all, by virtue of his keener poetic insight, his subtler mastery of language, his broader sympathy with nature and with man—the only author whom we have named that

“Was not of an age, but for all time,”

is Geoffrey Chaucer.

But to Chaucer must be given more time than is consistent with such an outline sketch as we have been attempting. With him, therefore, let us begin our minuter and more specific studies in English Literature.

A TOPICAL ABSTRACT

OF

"THE ENGLISH LANGUAGE AND ITS EARLY LITERATURE."

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PERIODS IN THE HISTORY OF THE ENGLISH LANGUAGE AND LITERATURE.

[The following syllabus is intended as a basis for the student's more extended studies in English literature—to be amplified by written and oral dissertations; class-room lectures and discussions; and illustrative readings. Of course, in such a compend, only those names of which one should feel ashamed to be ignorant, can be included. The names that best typify a period (which are not always the names of its best authors) are printed in bold-faced type. Fictitious names are printed in italics.]

A. THE LANGUAGE.

I. THE ANGLO-SAXON PERIOD. 650–1066. From the consolidation of the Saxon dialects to the Norman Conquest. Noteworthy authors, or books, are :

Cædmon.
Beowulf.
The Saxon Chronicle.
Alfred.
Ælfric.

II. THE TRANSITION PERIOD FROM ANGLO-SAXON TO ENGLISH. 1066–1350.

1. *The Semi-Saxon Period.* 1066–1250.

Layamon—"The Brut."
The Ormulum.
The Ancren Riwe.
The Surtees Psalter.

2. *The Early English Period.* 1250-1350.

- | | | |
|------------------------|---|---|
| (1) Metrical Romances. | { | The Owl and Nightingale.
The Romance of Alisaundre.
A Littell Geste of Kyng Horne.
The Lay of Havelok. |
| (2) Rhymed Chronicles. | { | Robert of Gloucester.
Robert Manning of Brunne. |

Contemporary with the authors already mentioned, but writing in the Latin tongue, are :

The Venerable Bede, d. 735, "*Ecclesiastical History of Britain.*"

Alcuin, d. 804, eminent for scholarship.

Anselm, Archbishop of Canterbury, d. 1109, "*Cur Deus Homo.*"

John of Salisbury, d. 1180, eminent as a teacher.

Walter Map, d. circ. 1210, the first English *littérateur*.

Roger Bacon, d. 1292, the first English devotee of physical science.

Duns Scotus, d. 1308, eminent in philosophy.

The list might be considerably extended ; and, after the Norman conquest, authors who wrote in Norman-French might be added.

Good authorities on the language and literature of these early periods are : Freeman's *Old English History* ; Marsh's *Origin and History of the English Language* ; Hughes's *Alfred the Great* ; Morley's *Writers before Chaucer* ; Oliphant's *Old and Middle English* ; Morris's *Specimens of Early English*.

B. THE LITERATURE.

1. THE FORMATIVE PERIOD. 1350-1474. From the time when Chaucer and his contemporaries made the East Midland dialect the literary language of England, to the time when William Caxton established the first printing-press. Literature

neither Anglo-Saxon nor Norman-French, but English : and indissolubly connected with the literature of modern times. Leading authors or works :

(1) *Prose* :

Sir John Mandeville—Travels.

d. 1372.

Wiclif—Translation of New Testament.

d. 1382.

(2) *Poetry* :

Piers Plowman.

Lawrence Minot.

Gower—"Confessio Amantis."

d. 1408.

Chaucer—"Canterbury Tales."

d. 1400.

The Ballads.

Consult Marsh and Morris *ut supra* ; Green's *Short History of the English People* ; Morley's *English Writers from Chaucer to Dunbar* ; Warton's *History of English Poetry* ; the Clarendon Press editions of *Chaucer* and *Piers Plowman* ; Browne's *Chaucer's England* ; Westcott's *History of the English Bible* ; Lowell's *My Study Windows* and Alexander Smith's *Dreamthorpe* (on Chaucer) ; Ritson's *Robin Hood*.

II. THE PERIOD OF THE RENAISSANCE (Taine) ; or THE PERIOD OF ITALIAN INFLUENCE (Morley). 1474-1660. From the introduction of printing to the development of French influence attendant on the restoration of the Stuarts.

This period may be subdivided as follows :

- I. 1474-1558 (from the introduction of printing to the accession of Elizabeth)—covering the anticipatory

movements of a new literary life. Leading authors :

(1) *Prose* :

Wm. Caxton—the first English printer.
d. 1492.

Sir Thos. Malory—"Byrth, Lif and Acts of Kyng Arthur." pub. 1485.

Wm. Tyndale—Translation of the Bible.
d. 1536.

Hugh Latimer—Sermons.
b. 1472, d. 1555.

Sir Thos. More—"Utopia."
b. 1480, d. 1535.

Abp. Cranmer—Revision of the Bible.
b. 1489, d. 1556.

Roger Ascham—"The Scholemaster."
b. 1515, d. 1568.

(2) *Poetry* :

John Skelton—Political Satires.
b. 1460, d. 1529.

Sternhold and Hopkins—Version of the Psalms.
pub. 1549.

Henry Howard, Earl of Surrey—Sonnets, blank verse, translation of *Æneid*.
d. 1547.

John Heywood—Interludes ("The Four P's").
d. 1565.

Nicholas Udall—First English comedy ("Ralph Roister Doister").
b. 1506, d. 1564.

Consult Reed's *English Literature*, fifth lecture ; Collier's *English Literature*, p. 71 sq. ; Humphrey's *History of Printing* ; Westcott and Warton *ut supra* ; Arber's reprints of *Latimer*, *Ascham*, and *Udall* ; Miss Manning's *Household of Sir Thomas More* ; Keltie's *British Dramatists* ; Adams's *Famous Books*.

2. 1558-1625. From the accession of Elizabeth to the death of James I.—being the great creative period in English Literature ; or, *The Elizabethan Age*. Leading characteristics of the period are :

- (1) The permanent revival of the English poetic spirit.

Spenser—"The Faery Queene."

b. 1553, d. 1599.

Herbert—Sacred poems.

b. 1590, d. 1633.

- (2) The most magnificent development of dramatic literature that the world has ever known.

Thomas Sackville (Lord Buckhurst)—"Gorboduc, or Ferrex and Porrex."

b. 1536, d. 1608.

Christopher Marlowe—"Dr. Faustus."

d. 1593.

Shakspeare—"Merchant of Venice," "As you like it," "Lear," "Hamlet."

b. 1564, d. 1616.

Ben Jonson—"The Alchemist."

b. 1573, d. 1637.

Beaumont and Fletcher—"Philaster."

d. 1616. b. 1576, d. 1625.

Webster—"The Duchess of Malfi."

pub. 1623.

Ford—"The Lady's Trial."

b. 1586.

Massinger—"A New Way to Pay Old Debts."

b. 1584, d. 1640.

- (3) A development, hardly less striking, of elevated, dignified, and philosophic prose.

Sir Philip Sidney—The Arcadia.

b. 1554, d. 1586.

Hooker—"Ecclesiastical Polity."

d. 1600.

Sir Walter Raleigh—History of the World.

b. 1552, d. 1618.

Francis Bacon—Essays, “Advancement of Learning.”

b. 1560, d. 1626.

John Selden—Table Talk.

b. 1584, d. 1654.

The English Bible—authorized version.
pub. 1611.

On this period (as well as on those which follow) Brooke's *Literature Primer*, Fiske's abridgement of Taine's *English Literature*, Morley's *First Sketch of English Literature*, and Allibone's *Dictionary of Authors*, will be especially useful. Consult, also, on this period: White's *Life and Genius of Shakspeare*; Dowden's *Shakspeare, His Mind and Art*, or *Shakspeare Primer*; Whipple's *Literature of the Age of Elizabeth*; Lowell's *Among my Books*, vol. ii. (on Spenser); Hazlitt's *Dramatic Literature of the Age of Elizabeth*; the Clarendon Press editions of *Spenser*, *Shakspeare*, *Bacon*, *Marlowe*, and *Hooker*; *Spenser* in the “English Men of Letters” series.

3. 1625–1660. From the death of James I. to the restoration of the Stuarts—covering the period of Puritan influence. Forsaking the somewhat superficial discrimination into poetry and prose, we recognize:

(1) *Puritan Literature.*

Milton—“Paradise Lost,” “Comus,” “Areopagitica.”

b. 1608, d. 1674.

Baxter—“Saint's Everlasting Rest.”

b. 1615, d. 1691.

Bunyan—“Pilgrim's Progress.”

b. 1628, d. 1688.

(2) *Cavalier Literature.*

Thomas Hobbes—“The Leviathan.”

b. 1588, d. 1679.

Robert Herrick—Poems.

b. 1591, d. 1674.

Izaak Walton—"The Complete Angler."

b. 1593, d. 1683.

Thomas Fuller—"Holy and Profane States."

b. 1608, d. 1661.

Jeremy Taylor—Sermons.

b. 1613, d. 1667.

Sir Thomas Browne—"Religio Medici."

b. 1605, d. 1682.

Clarendon—History of the Rebellion.

b. 1608, d. 1674.

Ballads.

Consult, especially, on the period : Masson's *Life of Milton*. See also : Macaulay's essays on Milton and Bunyan ; Addison's, Southey's, Everett's, Channing's, Seeley's, Lowell's, and Matthew Arnold's essays, and Allibone's article, on Milton ; William R. Williams's essay on Baxter ; Mackay's *Cavalier Songs and Ballads of England* ; Wilkins's *Political Ballads* ; Adams's *Famous Books*.

III. THE CLASSIC AGE (Taine) ; or THE PERIOD OF FRENCH INFLUENCE (Morley). 1660–1789. From the restoration of the Stuarts to the French Revolution. The period has, from the number and the superficial brilliancy of its authors, acquired the name of "The Augustan Age of English Literature," a name to which, as ordinarily interpreted, the age of Queen Anne is by no means entitled. In many of its characteristics, it resembled the Augustan age of Rome ; but it was by no means the brightest period of English literary history. The prominent characteristics of the period are laxity of morals and shallowness of thought—partially redeemed by exquisite, yet excessive, refinement of expression. Its models and its standards of criticism were French, rather than English ; but

it rendered an important service to English literature in paving the way for the clear, simple, direct English style of the present day. Its leading authors are :

(1) *Poetry.*

Butler—"Hudibras."

b. 1612, d. 1680.

Dryden—"M'Flecknoe," "Alexander's Feast."

b. 1631, d. 1700.

Wycherly and Congreve—Dramatists.

b. 1640, d. 1715. b. 1666, d. 1729.

Gay—"Fables."

b. 1688, d. 1732.

Pope—"Rape of the Lock," "Essay on Man."

b. 1688, d. 1744.

Thomson—"The Seasons."

b. 1700, d. 1748.

Gray—"Elegy," "The Bard."

b. 1716, d. 1771.

Collins—"Ode on the Passions."

b. 1720, d. 1756.

Goldsmith—"Traveller," "Deserted Village."

b. 1728, d. 1774.

(2) *Prose.*

Locke—"Essay on the Human Understanding."

b. 1632, d. 1704.

South—Sermons.

b. 1633, d. 1716.

Burnet—Exposition of the 39 Articles.

b. 1643, d. 1715.

Newton—"The Principia."

b. 1642, d. 1727.

Jeremy Collier—"Short View of English Stage."

b. 1650, d. 1726.

Addison—"The Spectator."

b. 1672, d. 1719.

Steele—"The Spectator."

b. 1671, d. 1729.

De Foe—"Robinson Crusoe."

b. 1661, d. 1731.

Swift—"Gulliver's Travels," "Tale of a Tub."

b. 1667, d. 1745.

Richardson—"Clarissa Harlowe."

b. 1689, d. 1761.

Fielding—"Tom Jones."

b. 1707, d. 1754.

William Pitt (Earl of Chatham)—Orator.

b. 1708, d. 1778.

Johnson—Dictionary, "Lives of the Poets,"
"Rasselas."

b. 1709, d. 1784.

Reid—"Inquiry into the Human Mind."

b. 1710, d. 1796.

Hume—History of England.

b. 1711, d. 1776.

Sterne—"Tristram Shandy."

b. 1713, d. 1768.

Smollett—"Roderick Random."

b. 1721, d. 1771.

Adam Smith—"Wealth of Nations."

b. 1723, d. 1790.

Goldsmith—"Vicar of Wakefield."

b. 1728, d. 1774.

Burke—"Reflections on the Revolution in France."

b. 1728, d. 1797.

Gibbon—"Decline and Fall of the Roman Empire."

b. 1737, d. 1794.

Fox—Orator.

b. 1749, d. 1806.

Junius—Political Satires in form of Letters.
1769-1772.

Fanny Burney (Madame D'Arblay)—"Evelina."

b. 1752, d. 1840.

While, to the very close of this period, the influence of French classicism was dominant, English sense (represented by such men as De Foe) was struggling hard to find expression. We may note as redeeming features in a hollow and pretentious age :

a. The development of the English novel, by De Foe, Swift, Sterne, Richardson, Fielding, Smollett, and Goldsmith.

b. The rise of English periodical literature.

c. The rise of modern schools of science—mental and physical—represented by Locke, Newton, Reid, Hume, and Adam Smith.

d. The occurrence of the first two names in the long list of eminent English historians—Hume and Gibbon.

e. The rise of Methodism—or a general revival of religion and morality in England, through the influence of such men as John and Charles Wesley, and George Whitefield.

Consult on the period : Thackeray's *English Humorists*, *Four Georges*, and *Henry Esmond* ; Lowell's *Among my Books*, vol. i. (on Dryden) and *My Study Windows* (on Pope) ; Stephen's *Hours in a Library* (on Pope, De Foe, and Richardson) ; Macaulay on Dryden, Johnson, Addison, and Madame D'Arblay ; Boswell's *Life of Johnson* ; Forster's *Life of Goldsmith* and *Biographical Essays* ; Masson's *British Novelists* ; Scott's *Lives of the Novelists* ; Hazlitt's *English Comic Writers* ; Brewster's *Life of Newton* ; the Clarendon Press editions of *Burke* and *Dryden* ; Hales's *Longer English Poems* ; *Johnson*, *De Foe*, *Burke*, and *Hume*, in the "English Men of Letters" series.

IV. THE PERIOD OF MODERN LIFE (Taine) ; THE PERIOD OF ENGLISH POPULAR INFLUENCE (Morley). 1789–1878.

During this period, the mind—emancipated, by the French revolution, from the fetters of a false classicism—has developed itself, in obedience to its natural tendencies, in many and widely different directions. German influence has been extensively felt ; but rather as reënforcing the German side of the English nature than as creating a distinctively German period in English literature. The

age has been characterized by marked literary activity; but is, on the whole, critical rather than creative. The most striking features of the period are :

a. The rise of the Romantic school of English poetry—which we classify as the poetry of thought, the poetry of feeling, and the poetry of action; rather than as “subjective” and “objective” poetry.

b. The excessive development of periodical literature.

c. The development of new schools of fiction—e. g., the historical romance, the novel with a purpose, and the psychological novel—in addition to the story of adventure (the modern juvenile) and the society novel, which had been previously developed.

d. The development of new schools of mental and physical science.

e. The degree of attention paid to historical studies.

f. The literary prominence attained by woman.

The prominent authors of the period, with the departments in which they have attained distinction, are indicated below. The author has, however, found the task of selection by no means an easy one; and hopes that omissions and errors of judgment will not be too severely condemned.

POETRY.

(1) *of Thought.*

Wordsworth.

Coleridge.

Shelley.

Tennyson.

Browning.

Mrs. Browning.

(2) *of Feeling.*

Burns.

Cowper.

Byron.

Keats.

Moore.

Keble.

Owen Meredith.

Jean Ingelow.

Swinburne.

(3) *of Action.*

Scott.

Southey.

Campbell.

Macaulay.

Wm. Morris.

FICTION.

<i>Author.</i>	<i>Society Novel.</i>	<i>Historical Romance.</i>	<i>Novel with a Purpose.</i>	<i>Psychological Fiction.</i>
Scott. 1771—1832.		"Ivanhoe."		
Jane Austen. 1775—1817.	"Pride and Prejudice."			
Bulwer. 1805—1873.	"The Caxtons."	"Rienzi."		
Disraeli. 1805—	"Vivian Gray."			
Thackeray. 1811—1863.	"The New-comers."	"Henry Esmond."		
Dickens. 1812—1870.	"David Copperfield."	"Tale of two Cities."	"Martin Chuzzlewit."	
Charles Reade. 1814—			"Put yourself in his Place."	"Griffith Gaunt."
Anthony Trollope. 1815—	"Framley Parsonage."			
Charlotte Brontë. 1816—1855.	"Jane Eyre."			"Jane Eyre."
Charles Kingsley. 1819—1875.		"Westward Ho!"	"Alton Locke."	"Hypatia."
<i>George Eliot.</i> 1820?	"Adam Bede."	"Romola."	"Daniel Deronda."	"Middlemarch."
Wilkie Collins. 1821—	"Basil."	"Antonina."	"Man and Wife."	
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Peter Bayne's *Lessons from my Masters* (on Carlyle, Tennyson, and Ruskin).

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Three periods may be recognized :

I. THE COLONIAL PERIOD.

Extending from 1620 to 1765 : or from the landing of the pilgrims to the passage of the stamp act. Literature scanty, as was natural in a new country where the energy of the settlers was absorbed in a struggle for existence. Formed, as was natural, after English models ; and, for the most part, stunted and stiffened by Puritanism. The only names worth mentioning are :

John Winthrop—"Journal of the Mass. Colony."

b. 1588, d. 1649.

Roger Williams—"Bloudy Tenent of Persecution."

b. 1606, d. 1683.

John Eliot—"The Indian Bible.

b. 1604, d. 1690.

Anne Bradstreet—"Poems.

b. 1612, d. 1672.

Increase Mather—"Remarkable Providences."

b. 1639, d. 1723.

Cotton Mather—"Magnalia Christi Americana."

b. 1663, d. 1728.

Jonathan Edwards—"Treatise on the Will.

b. 1703, d. 1758.

John Woolman—"Journal.

b. 1720, d. 1772.

II. THE REVOLUTIONARY PERIOD.

Extending from 1765 to 1815, or from the passage of the stamp act to the close of the second war with England. Pretty much all the literature of the period that is real and heartfelt is political in its nature. Noteworthy names are :

- Benjamin Franklin—"Autobiography."
b. 1706, d. 1790.
- Thomas Paine—"Common Sense."
b. 1737, d. 1809.
- Thomas Jefferson—"Declaration of Independence."
b. 1743, d. 1826.
- Alexander Hamilton—"The Federalist."
b. 1757, d. 1804.
- Francis Hopkinson—"The Battle of the Kegs."
b. 1737, d. 1791.
- John Trumbull—"M'Fingal."
b. 1750, d. 1831.
- Joel Barlow—"The Columbiad."
b. 1755, d. 1812.
- Philip Freneau—Poems.
b. 1752, d. 1832.
- Benj. Thompson (Count Rumford)—Scientist.
b. 1753, d. 1814.
- Timothy Dwight—Theology.
b. 1752, d. 1817.
- Fisher Ames—"A Razeed Burke."
b. 1758, d. 1808.
- Chas. Brockden Browne—"Arthur Mervyn."
b. 1771, d. 1810.
- Alexander Wilson—Ornithologist.
b. 1776, d. 1813.
- Wm. Wirt—"The British Spy."
b. 1762, d. 1834.

III. THE NATIONAL PERIOD.

Extending from 1815 to 1878. The fresh literary life felt in England at the beginning of the century was felt also in America; and the last sixty years have been years of marked literary activity. Our literature has not seemed to our English cousins to be as distinctively American, either in matter or manner, as it should be. They forget that we are of the same race with themselves; that their early literature is our early literature; and that thus we are measurably precluded from developing that original literature which they demand of us. Our literature certainly has not been characterized by servile imitation of *contemporary* English authors; and it certainly compares favorably in diversity, strength, and brilliancy with the *English* literature of the same period. If, in some respects, the English excel us, in other respects we as far excel them. We insert only the names of those authors who may fairly be said to have achieved a European reputation.

POETRY.

Bryant.
 Richard H. Dana.
 Drake.
 Halleck.
 Poe.
 Longfellow.
 Sprague.
 Whittier.
 Emerson.
 Lowell.
 Holmes.
 Bayard Taylor.
 R. H. Stoddard.
 Walt. Whitman.
 E. C. Stedman.
 T. B. Aldrich.

FICTION.

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 Hawthorne.
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 W. Gilmore Simms.
 Theodore Winthrop.
 Edward Eggleston.
 W. M. Baker.
 W. D. Howells.
Saxe Holme.
 Frank Lee Benedict.
 Mrs. A. D. T. Whitney.
 Louisa M. Alcott.
 Frances Hodgson Burnett.
 Henry James, Jr.

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Bancroft.
Hildreth.
Ticknor.
Motley.
Parkman.

BIOGRAPHY.

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Sparks (Washington).
G. W. Greene (Nathaniel
Greene).
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Charles Dudley Warner.
Horace Howard Furness.

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Widow Bedott.
Artemus Ward.
Mark Twain.
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Daniel Webster.
J. Q. Adams.
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 Edward Robinson.
 George Bush.
 Geo. R. Noyes.
 Joseph Addison Alexander.
 Horatio B. Hackett.
 Thomas J. Conant.

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 Alex. Dallas Bache.
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Duyckinck's *Cyclopædia of American Literature* is worth consulting; though Hart's *Manual of American Authors* is more handy and complete, while reasonably satisfactory. Tyler's *History of American Literature* will, when completed, be the standard book of reference. The opening volumes will richly repay perusal. The latest edition of the *Encyclopædia Britannica* contains a very thorough and appreciative survey of American literature. A similar survey, from the pen of E. P. Whipple, was published in *Harper's Monthly* for February and March, 1876. Allibone's *Dictionary of Authors* is, of course, very full on American titles. See, also, Griswold's *Poets of America* and *Prose Writers of America*. On separate authors the following works may profitably be consulted :

Stephen's *Hours in a Library* (on Hawthorne).

Poe's *Literati*.

G. P. Lathrop's *Study of Hawthorne*.

Field's *Yesterdays with Authors* (on Hawthorne).

Wilkinson's *Free Lance* (on Lowell and Bryant).

Lowell's *My Study Windows* (on Emerson and Thoreau).

Whipple's *Essays and Reviews* (on Webster, Choate, Prescott; and the American poets in general).

Page's *Life of Thoreau*.

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[For convenience of reference, the author appends a brief list of literary pseudonyms, some of which occur, without explanation, on previous pages.]

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